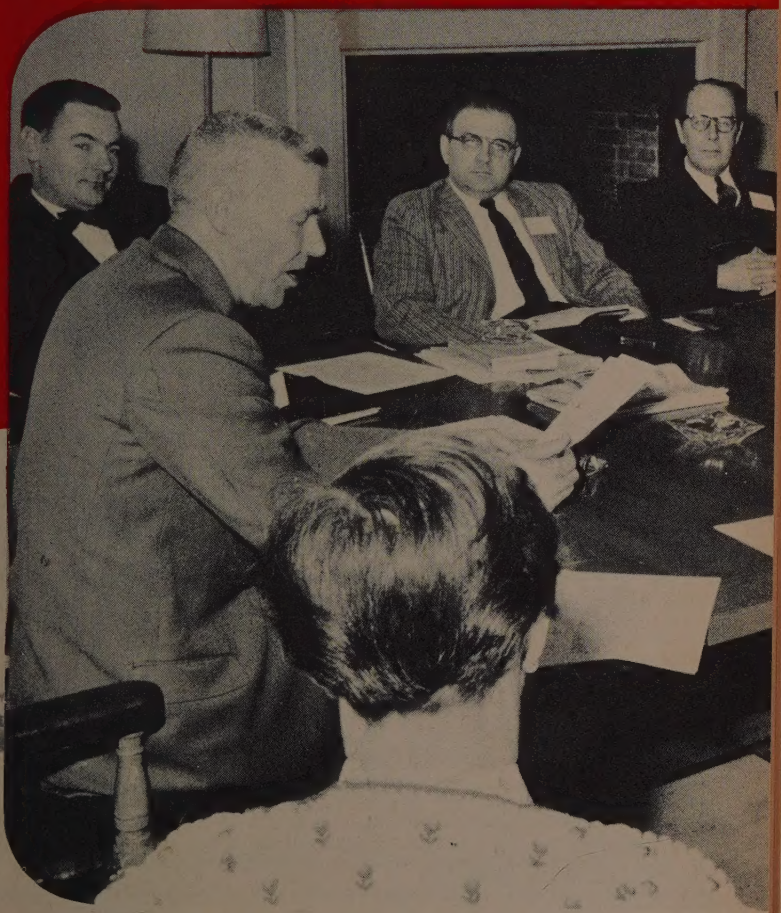
# The LUTHERAN



**DOCTORS MEET THEOLOGIANS**

**Experiment in Christian communication**

No. 45

AUGUST 6, 1958

CENTS

# Dental Sermon

"THIS TOOTH has a very small root canal leading to the nerve," the white-coated dentist said as he explained the X-ray picture to me. "What happens is this: when there is a large filling that causes the nerve to become irritated, the tooth begins to protect itself by gradually closing up the root canal. In that way it keeps the irritations from reaching the nerve center."

I WAS VERY MUCH impressed at the intelligent and automatic action of the tooth. Its action was not a cure, however. It would ease the pain, but it would not change the condition of the tooth.

"Some people develop a conscience-block just as the tooth builds a nerve-block," I remarked. A sensitive conscience feels pa whenever a moral precept is violated, I e plained. The pain is really helpful—it i fluences us to end the offensive action. B if acts which give pain to the conscien continue, a process similar to the closing the root canal begins. There comes a tim when the offending acts no longer are fel They are still doing injury, just as the toot cavity does, but we no longer let the pai invade our conscience.

THE DENTIST smiled as he prepared h drill. "That's fair enough, pastor," he sai "Seems to me some of your sermons hav drilled at my conscience a bit."

—WALTER COWEN

The LUTHERAN — News Magazine of the United Lutheran Church in America

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***Bias charged in New York City hospitals . . . Roman Catholics accused in birth control controversy . . . East German churches negotiate an agreement with Red regime . . . More churches accept women pastors***

# THE CHURCH IN THE NEWS

## Religious freedom issue raised

Major battles for freedom seemed in recent years always to be fought in out-of-the-way places. This month it looked as if a relatively minor issue might be the battleground for a serious religious conflict. The question was: Has the Roman Catholic Church the right to forbid dissemination of birth control information to Protestant patients in New York's municipal hospitals?

The controversy was fanned when Dr. Morris A. Jacobs, city commissioner of hospitals, ordered a Brooklyn physician not to fit a contraceptive device for a Protestant woman patient in Kings County Hospital. The woman was seriously ill with diabetes and had undergone Caesarean sections in two of three previous pregnancies. The therapy had been approved by the hospital's medical board.

Roman Catholic objections were seen behind the commissioner's order. Protestant and Jewish groups immediately protested the infringement of the patient's right to treatment (*see* THE LUTHERAN, *July 30*).

### Catholics assert position

Roman Catholics promptly rolled up their heavy artillery. A statement issued by the Chancery Office of the New York Archdiocese in support of the church's stand quoted Pope Pius XI, who had called any form of contraception "immoral" regardless of the circumstances.

The statement said, "Artificial birth control frustrates . . . the fulfillment of the primary end of marriage in the procreation of offspring. It is therefore unnatural, since it is contrary to the nature and dignity of man in the exercise of his faculties and subverts the sacredness of marriage."

The city's Catholic Physicians Guild issued a statement supporting the church's official position. The Pasteur Guild, an organization of Roman Catholic employees in city hospitals, said a birth control program in such institutions "would create intolerable working conditions" for them. Roman Catholic nurses might engage in a "mass resignation" from city hospitals, a spokesman threatened.

### Discrimination charged

Patients who can pay their way get contraceptive information from specialists, said Dr. Nicholson J. Eastman, professor of obstetrics at Johns Hopkins University, in a letter to the New York *Times*. He had been a consultant in the case of the Brooklyn woman. Poorer people must go to municipal hospitals, Dr. Eastman pointed out. To refuse them medical help is "inhumane discrimination against the medically indigent and a sorry commentary on municipal justice in New York City."

Dr. Dan M. Potter, head of New York's Protestant Council, said no one should "be deprived of accepting medical therapeutic

information and practices." He added that "persons of non-Protestant faith" would not be compelled to accept treatment they did not wish.

Dr. Thorsten A. Gustafson, president of the Augustana Lutheran New York Conference, said, "No private religious group has a right to impose its belief on those who are not adherents of that particular faith. An unrestrained production of children without realistic regard to God-given responsibilities involved in bringing them up . . . may be as sinful and selfish an indulgence of the lusts of the flesh as is the complete avoidance of parenthood."

A Protestant Council five-man commission tried to meet with Dr. Jacobs to discuss the city's policy, but the commissioner refused to talk with them "at this time." His report to Mayor Robert F. Wagner was kept secret and both officials refused comment on the matter.

## East Zone turning point seen

Relations between the churches and the Communist regime in East Germany may have reached a turning point this month. For two years the situation of the churches had been steadily worsening. The government had taken especially sharp issue with a treaty between the Evangelical Church in Germany (EKID) and the West Germans by which the church agreed to provide chaplaincy services for the West German army. East German Reds demanded that churches in their zone dissociate themselves from this agreement.

Another sore point had been the failure of the Communist youth dedication program, an atheistic counterpart of confirmation. Stern warnings from church authorities, particularly Bishop Otto Dibelius of Berlin, had been heeded by Christian parents. Only 115,000 boys and girls in the East Zone had participated in the Red rites during the first half of 1958, the East German radio reported. It called this "disappointing" and charged that Soviet Zone Education Minister Fritz Lange had proved "inefficient" in bringing up children in a "truly Marxist, materialistic, non-religious spirit."

As a penalty for his "inefficiency," the Communist Central Committee dropped Lange from membership. Observers predicted this would shortly be followed by his ouster from office.

HEADS DELEGATION
*Bishop F. W. Krummacher*

## Church-state agreement reported

Beside the chaplaincy and the youth dedications, other disturbing factors in East German church-state relations were travel restrictions, interference with pastors who wished to visit prisoners or conduct services in East Zone prisons, and efforts to block religious education from the schools. These were seen moving closer to an amicable solution this month as the East German news agency ADN announced that an agreement had been reached between high government officials and a five-man delegation representing the East German churches. Negotiations had been under way since May.

Major point of the agreement was said to be a government promise to reconsider the decree which had banned religious instruction in high schools and colleges. Church officials had denounced this as a serious violation of the East German constitution.

In return for the government promise, church representatives agreed to drop charges that their religious guarantees were being violated. They also declared that the East German churches were not bound by the chaplaincy treaty made last year by the EKID with the West German government.

Chief church negotiators were Bishops Friedrich K. Krummacher of Pomerania and Moritz Mitzenheim of Thuringia. Bishop Otto Dibelius of Berlin, chairman of the EKID council, has been barred from East Germany since the EKID treaty with the West German government although his diocese lies largely in the East Zone.

## "TALC" is defended

Only contention between the Evangelical, American and United Evangelical Lutheran churches, which are planning to merge in 1960 into a two-million-member unit, was over the proposed name for their new church. At its recent convention, the ELC strongly opposed "The American Lutheran Church" as the name for the merged body. It advocated as the name, "United Evangelical Lutheran Church."

The present UELC, smallest of the three bodies in the merger, took no action on the name at its recent convention, although two years ago it had suggested that its own name would be the best for the new body.

The word "American" in a church's name is no handicap in foreign mission work, as some ELC critics had claimed, said Dr. Henry F. Schuh, ALC president. He pointed out that the suggested name had originally been proposed by the ELC members of the Joint Union Commission and had only reluctantly been accepted by the present ALC. He also expressed doubt that the JUC would agree to the name change, which he said "overemphasized the problem."

## Same name for everybody?

The Joint Commission on Lutheran Unity, which is planning the merger of the United, Augustana, American Evangelical and Suomi Lutheran churches, had at a recent meeting expressed a preference for "United Evangelical Lutheran Church in America" as the name for their new body. Their action was based on the belief that the other merger was firmly committed to the TALC title.

"United Evangelical Lutheran Church" is a "thoroughly good name," said Dr. Edward W. Schramm, editor of the ALC *Lutheran Standard*. Since everybody seems to like the name, continued Editor Schramm, "I will show you a more excellent way: Let all seven churches have this thoroughly good name by merging the two mergers!"

The ELC, which until 1946 was called the "Norwegian Lutheran Church," had a further concern about names this

### FULL-TIME JOB

Women bear witness to their faith in everything they do, Mrs. Theodore O. Wedel told a Presbyterian women's meeting.

The president of United Church Women said, "You witness to your faith in the way you look at your husband, the way you speak to your children, the way you welcome the newcomer in the block, the way you face community problems, perhaps even getting into politics, by the way you take sorrow, sadness and disappointment."

month. The tiny (12,000-member) Norwegian Synod which is affiliated with the Missouri Synod in the Synodical Conference voted a name change at its convention. It will henceforth be called the "Evangelical Lutheran Synod." This will cause "endless confusion," ELC sources claimed.

## Women approved as pastors

Influx of refugees from Germany's Soviet Zone to the Rhineland has increased membership in the area's Protestant churches by more than one million. To meet the resulting shortage of pastors, the Lutheran Church of Luebeck and the Union Church in the Palatinate have approved ordination of women pastors. A similar move was announced by the Lutheran Church of Anhalt, in the East Zone.

The Palatinate and Anhalt churches will give women theological graduates "full clergy status" and the title of "Pastoress," it was announced. Only unmarried women may serve as pastors of congregations, however.

Bishop Heinrich Meyer of Luebeck said women pastors would have full rights to preach and administer the sacraments but that they would serve chiefly in the pastoral care and leadership of women.

In Sweden, a group of "high-church" pastors threatened to set up a "confessional group" to block admission of women to the ministry. Even if the church convention and the government agree upon the ordination of women, any bishop who ordains one will "lose the confidence" of the high-churchmen, according to the Rev. Gunnar Rosendal of Osby, leader of the movement.

## Scores fear of Catholic president

Roman Catholic allegiance to American ideals for almost 200 years "ought

RUSSIAN ORTHODOX CHURCH MARKS 40TH ANNIVERSARY

*Patriarch Alexi (wearing crown), supreme head of the church, at Moscow ceremonies which marked the restoration of church leadership to his patriarchate in 1918*

to be the measure of Roman Catholic loyalty to come," Archbishop William O. Brady of the St. Paul diocese wrote last month in the *Catholic Bulletin*. The prelate had recently used the same column to attack the film *Martin Luther* as "old lies and calumny" which insulted the Roman Catholic Church.

The U.S. Constitution "declares that no religious test may be made of anyone seeking to serve his country in public office," the archbishop wrote. "Some grow bolder and wish a national test for the presidency. Such un-Americanism is to be regretted. How long can we tolerate such attempts to undermine our Constitution?"

Noting that the Constitution forbids the establishment of "any privileged church in our pluralistic society," the archbishop continued, "Forgetting the genesis of the regulation, brisk modern doubletalk aims a sharp dart towards the Catholic Church as if it were the target of the original document or presently laboring to turn back the hands of time . . . Only the obtuse can find any real challenge between Catholic patriotism and Catholic belief. Yet there are some who are so obtuse."

## Big war claim paid

Roman Catholic religious orders and institutions with property in the Philippine Islands have been paid $5,216,255 in war damage claims, a report released last month in Washington by the House Committee on Interstate and Foreign Commerce revealed. The committee requested that an additional $2,713,711 be paid to the church groups, bringing the total to $7,929,966. The money would come from assets now held by the Attorney General and which were obtained from liquidation of enemy property seized during World War II.

Roman Catholic institutions have also received $213,418 for hardships incurred in the Philippines during the war. An additional $84,898 will be granted from enemy assets, the committee proposes.

Non-Catholic institutions have been paid $78,526 by the U.S. government, the committee reported. An additional $394,658 has been awarded to Protestant and Jewish religious groups, but has not yet been paid.

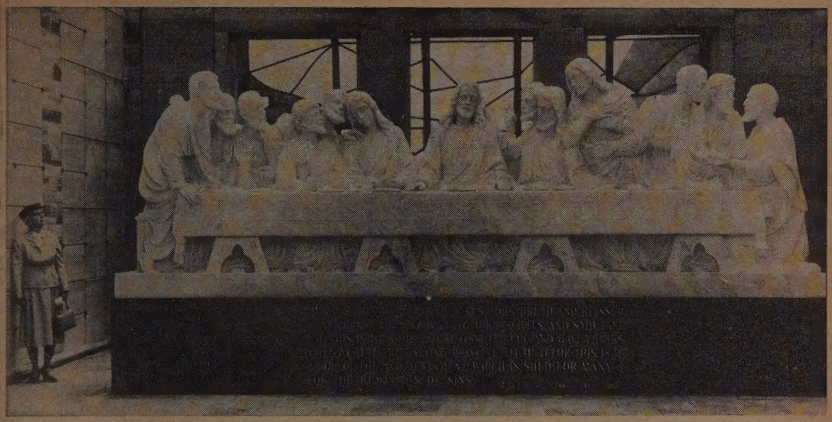
## Catholic orders freed from tax

Business activities conducted by religious orders "with sacerdotal functions" are exempt from federal taxation, the U.S. Internal Revenue Service has ruled. The decision, signed July 9 by Secretary of the Treasury Robert A. Anderson, clarified a section of the Internal Revenue Code approved by Congress in 1954 which freed from income taxes commercial activities owned or/and operated exclusively for the benefit of a "church or association of churches."

Said to be a major beneficiary of the new ruling was the Jesuit Novitiate of Los Gatos, California, which produces sacramental wine and also table wines which are sold commercially. The Christian Brothers of Napa, California, which operates a nationally known distillery, has pending in federal court a suit to recover $490,000 which it contends was wrongfully assessed against its profits. Although the Christian Brothers are a lay order, their claim for exemption is based on the grounds that they are an integral part of the church, according to Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State.

## Methodists deny death report

The Methodist Church of Great Britain is "irrelevant in the contemporary situa-



MILWAUKEE'S MEMORIAL PARK GETS BIG RELIGIOUS STATUE
*Twenty-five ton replica of Leonardo's "Last Supper" was carved from single block of Italian marble by Bernhard Zuckerman. Each figure is 6½ feet high in sitting position*

tion," its annual conference at Newcastle-Upon-Tyne was told this month. Dr. Donald O. Soper, prominent London minister and former president of the conference, startled listeners by telling them that he was "in the presence of a dying church." Rather than hope for revival, the church should "come to terms" with a "process which is inexorable," he said. Dr. Soper's address followed a youth department report showing a sharp decline in the number of Methodist Sunday school pupils.

Delegates cried "No, no" during Dr. Soper's remarks. He is a pacifist leader who has been a sharp critic of atomic armament, British royalty and Billy Graham.

Major debate of the conference centered on possible intercommunion with the Anglican Church. Commissions of the two bodies reported that organic unity should be the ultimate goal of intercommunion, but Methodist delegates attacked Anglican insistence upon acceptance of the "historic episcopate" as "historically and theologically vulnerable" and "contrary to the plain warrant of Scripture."

## Bias decline seen as danger

The small amount of open anti-Semitism in the world today may be a danger to Jewish survival, Dr. Nahum Goldmann, president of the World Jewish Congress, warned the organization's executive committee at Geneva last month.

"Jews, nearly everywhere, are equal citizens both politically and economically," the Jewish leader said. The disappearance of prejudice has helped the political and material situation of Jews, but has had "a very negative effect on our internal life," he asserted.

"The great challenge to our existence, which has brought forward great defensive and constructive forces in our people, no longer exists," Dr. Goldmann continued. He said Jews knew how to "behave heroically in bad times" but have not yet "learned to live creatively in good times."

# world news notes

## COMPROMISE WITH NASSER

THERE SEEMED to be a mood-building up this month in western Europe and America that the only way out of the Middle Eastern troubles was to come to terms with Egypt's strong man, Col. Nasser. Western leaders were getting skittish about trying to fight two cold wars at the same time, one against the Russians and another against fervid Arab nationalism.

For one thing, it began to seem doubtful whether Nasser masterminded the revolts in Iraq and Lebanon. He created the climate in which rebellion became popular, but home-grown rebels had used the steam Nasser built up to advance their own purposes. Perhaps the rebels will not be eager to give up to Nasser the power they have gained.

The United Nations would have to step in to supervise some sort of election in Jordan, which would certainly prove that King Hussein is not popular with his people. If the Lebanese can find a president who will take them out of their pro-western alliance, Nasser might be satisfied not to try to bring them into his United Arab Republic.

There would have to be compromises all along the line, and western leaders felt that they might be wise to make them quickly, rather than wait for Russia to force them into accepting the terms of such compromises.

RUSSIANS, in coming to a summit conference, would have plenty of tough questions to ask, such as why the U.S. has ringed them around with air bases well-situated for launching an attack against them from any direction. Such talk can be powerful propaganda to show up the U.S. as a warmonger in the eyes of those nations of Asia and Africa which are still neutral.

If, before a conference, some of the heat can be taken out of the problems of sending U.S. and British troops into Jordan and Lebanon, western nations could build up their defense lines against the diplomatic attack which the Russians will make.

THE U.S. HAS encouraged western European nations to arrive at some United-States-of-Europe agreement, sharing their economic strength even though to some extent in competition with U.S. trade. Why shouldn't the U.S. favor a united Arab state, the Arabs were asking. They don't have much economic strength to share with one another, but the little they have might go further if welded together.

Western statesmen seem inclined to think that Nasser is not likely to be an outright Russian ally if he can get what he wants without Russian aid. U.S. efforts to put roadblocks in his way have merely encouraged him to accept Red offers. The main thrust of U.S. strategy in trying to prevent further Russian expansion had been blunted when a whole new sector of opportunity for the Reds was provided in the Middle East.

U.S. policy in the Middle East has been to try to sit on the lid, holding down explosive forces, without using its full influence to secure any reduction of tension. A 1955 offer to finance resettlement of Palestinian refugees, and secure a UN guarantee of Arab-Israeli borders was not pressed.

Russian policy has been to fan the fires of discontent and revolt. A summit conference is unlikely to convert the Russians to quiet co-operation, but may bring the facts out into the open, and provide some hope of peaceful settlement. G. E. R.

# WASHINGTON

By ROBERT VAN DEUSEN

## LEBANON IMPASSE

PRESIDENT EISENHOWER'S decision to send the Marines into Lebanon met with a cool reception at the United Nations. The U.S. faced the disapproval of a substantial part of the world community.

Until the violent downfall of the government of Iraq, the situation in Lebanon had been moving toward a solution. The presence of the UN observer team had slowed down the movement of men and munitions from across the Syrian border. The team's initial report—which was widely misinterpreted as giving Nasser a clean bill of health—actually served to prove the neutrality of the observers.

THE REVOLUTION in Iraq upset the timetable. Evidence that a similar coup by assassination was planned for Jordan convinced U.S. officials that the revolt in Lebanon was part of a sinister pattern. Fearful that even a few days' delay might mean the toppling of established governments throughout the Middle East, Eisenhower and Dulles made the decision to act immediately and seek the earliest possible UN backing.

This device had worked at the time of the Korean crisis, but it backfired in Lebanon. Most of the nations were not convinced that the situation was critical enough to warrant the U.S. action. Many were fearful that the presence of American troops might bring Russia into the struggle and set off World War III.

### Approval and Disapproval

GREAT BRITAIN and France heartily approved what the U.S. had done. So did the other members of the Baghdad Pact which had been torpedoed by the fall of Iraq: Turkey, Iran, and Pakistan. But Secretary Hammarskjold of the UN and neutral countries such as Sweden and India, felt that the U.S. had made a serious mistake in rushing in with troops when the UN was already there with an observer team.

Russia made the most of the situation in the Security Council debate. But when it came to voting, the U.S. picked up considerable support. An American resolution authorizing the sending of a UN Emergency Force into Lebanon so that the U.S. troops might be withdrawn, would have passed except for a Soviet veto. A Russian resolution demanding immediate withdrawal of American troops was defeated.

WHAT WOULD have happened if the U.S. had not acted promptly? Would the Middle East have collapsed like a house of cards and been swept into the Nasser orbit? Would the UN have acted in time to preserve the independence of Lebanon and Jordan? If the UAR blueprint for conquest by fomented revolution had succeeded, how big a foothold would communism have had in the Middle East? These are urgent questions. They have to be answered.

U.S. officials will welcome an opportunity to get out of Lebanon if the UN can come up with a plan that will protect that country from infiltration and subversion. Russia, reveling in our awkward predicament, will make it as hard as possible for the U.S. to withdraw. Finding a solution will demand creative statesmanship.

# MEN TALK ABOUT FAITH

An experiment has been underway this year—bringing doctors, businessmen, farmers, housewives together in small groups to discuss the relation of the Christian faith to problems in their every day lives

DOCTORS AT ARDEN HOUSE

By ISOBEL S. LETTS

*Something unusual, "wife interviews husband." Mrs. Letts had opportunity to find out what her husband was doing on long field trips as the ULC's director of social action. Dr. Letts is leaving this position (not as a result of the interview) to become a staff secretary of the National Council of Churches of Christ in the U.S.A.*

AN UNUSUAL DAY lay ahead of me. I was to interview the director of social action for the United Lutheran Church's Board of Social Missions, who is also my husband. Like other commuters on their way to work, I was hurrying down Madison Avenue, New York City.

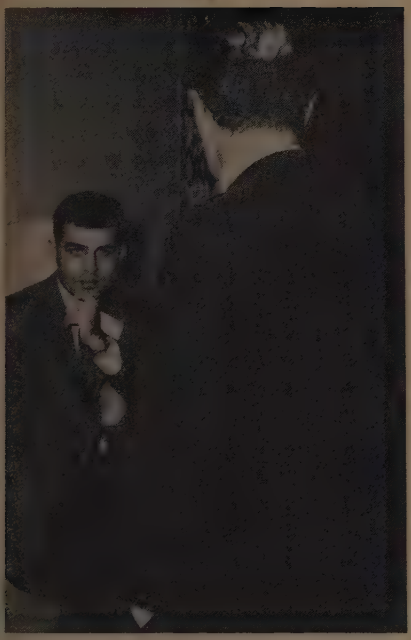
At 37th Street we entered the new five-story addition to the United Lutheran headquarters building. "We have a little time before the meeting," Dr. Letts said. "Come to my office."

Soon I was engrossed in the report of the five "Faith and Life Institutes," sponsored during this last year by the Board of Social Missions. Patterned after the Evangelical Academies which have drawn the German church and people closer since World War II, these American institutes bring together a group of Christian and non-Christian people for several days. Through discussion and lectures, they examine the spiritual and ethical problems in their daily work, public policies, or personal situations.

"HOW DO YOU know which people are interested in the theme of the institutes, and how do you invite them?" I asked.

"We turn to the local pastors for help," replied Dr. Letts. "They suggest people from their own congregations or other denominations. They also inform us of prominent nonchurch leaders in their area. To all of these people the board sends a personal invitation. Those who accept pay their own expenses."

Dr. Letts relaxed as he recalled a pleasant memory. "The farmers who came to our institutes in Des Moines, Iowa, in



DISCUSSED MORAL DECISIONS

December, 1957, were an unusually thoughtful group. Here were men who told of many discouragements, such as slim profit for three years, rising costs, falling farm prices, and poverty for those on poor land. Yet the miracle of being co-workers with God in the creation of food for man was eloquently expressed by one who said he always prays that God will bless his newly planted wheat that it may yield well and be distributed finally to the hungry."

"Could these farmers find solutions for complex agricultural problems in a week-end institute?" I asked.

"It's not so easy as that," Dr. Letts acknowledged. "But the institute provides the time, place, technical experts, and spiritual leaders to bring insight and understanding of the problems. For example, Dr. Howard Bowen, president of Grinnell College, Iowa, and Lauren Soth, Pulitzer Prize winner and editorial writer for the Des Moines *Register and Tribune* gave lectures on agricultural problems, while Professor Robert Marshall of Chicago Lutheran Seminary gave some Christian perspectives on the rural situation today."

"Did the farmers feel that the institute was helpful?"

Dr. Letts pulled a sheaf of papers from a drawer in his desk. "They surely did! Let me read some comments made on these questionnaires filled out after the Institute. One writes, "This was the most common-sense church group I ever met with." Another says, "I urge the ULCA to do more grappling with economic problems from a Christian perspective."

Just then the office door opened, and in walked Pastor Rufus Cornelsen, who is soon to take my husband's place as

THEOLOGIANS MET PROFESSIONAL MEN

United Lutheran Church director of social action.

"Could I put in my two cents' worth about another institute, held at the Dodge Hotel, Washington, D. C., March 28-30? I learned what it's like to be in the minority that weekend, with seventy women attending that conference on 'The Changing Role of Women in Public Life' "!

"Could you get a word in edgewise?" I asked.

"Well—a few. I started the first discussion groups with the remark that once the women had decided what their roles should be, to please let the men know, for many men have been wondering if there's much place left for us now that women get an education, have careers, earn their living, vote, run a home, rear children, and do church work."

"WISE MAN you are!" I commented. "You gave the recognition which modern women appreciate. But you raised a basic problem as to the real roles of men and women. Did they go more deeply into that question?"

"Yes," Pastor Cornelsen replied. "The group included many women in full-time work such as nursing, teaching, government office work, and business. Some held part-time positions, while others were home-makers, active in civic and church organizations. While these women valued their contributions to the family income, business world, and community needs, they also expressed anxiety over the results of their absence from the home, and uncertainty over the more masculine role women are assuming."

"DID YOU tell them woman's place is in the home?" I queried—knowing that Mrs. Cornelsen is a talented musician who successfully combines care of a family of three children with a position as organist and choir director.

"It's not as simple as that, as the women themselves brought out in discussion groups. Those who accept the traditional role of women as confined to the home expressed some guilt over the wasted time and talents, frustration over the limited possibilities for self-expression and development within the home, and the lack of status as "Just mother." Moreover, they felt that adult contacts and work for worthy causes enriched the mind and nourished the spirit of mothers so that they can contribute more to family life."

"Is there any solution to this dilemma?" I asked.

"Our lecturers gave some deep insights to the women," Pastor Cornelsen an-

swered. "Dr. Althea Hottel, sociologist of the University of Pennsylvania, and Dr. Cynthia Wedel, president of United Church Women, asked that the women realize their responsibilities in the home, and still to use their abilities and education in the community. Dr. Frederick Wentz, professor at Gettysburg Seminary, stressed sexual differentiation as a part of God's plan in creation, and the differing gifts and functions with which each sex has been endowed."

"So the problem of women's complex role as wife, mother, citizen, and wage-earner was not resolved?" I asked.

"No, but many women expressed gratitude for the perspectives gained in discussion and lectures, revealing more clearly God's will for their lives."

"IT'S NEARLY TEN," interposed Dr. Letts. "We must go down to the board room, where church leaders and representatives from other Faith and Life Institutes are gathering to discuss this new technique in the Lutheran church."

A few minutes later we joined Dr. Franklin Clark Fry and other members of the advisory committee on Faith and Life Institutes. A tall, ruddy-complexioned man was introduced as Martin Oelsner, a public utility worker from Arnprior, Ontario. He had flown down to New York to tell of the Faith and Life Institute, held at Elim Lodge on Pigeon Lake in Ontario, September 6-8, 1957.

## THEY TALKED ABOUT CHRISTIAN INSIGHTS

"Eighty-two laymen attended this institute, which was co-sponsored by the Canada Synod and the Board of Social Missions," he reported enthusiastically. "For many, it was the first serious application of Christian beliefs to everyday life in the home, business and community.

"It woke some of us up with a start. While the institute brought to all delegates a new revelation of the truth of Christianity for modern man, it has had very tangible results for a few. Some who had not taken their trade-union membership seriously became eager to return to a more active role. One man began preparations for full-time church work."

THE GAVEL, calling the meeting to order, cut our conversation short. We all took seats around the long conference table. Dr. Letts called upon Pastor John Stump of La Canada, California, to report on a Faith and Life Institute for business men, held in the Miramar Hotel at Santa Barbara, California.

"To each of the twenty-four businessmen had been sent a copy of William H. Whyte's book, *The Organization Man,* for reading before arrival," reported Pastor Stump. "Over the coffee cups, strolling on the beach, in group discussions, and listening to lectures by Dr. Theodore Bachmann of Pacific Lutheran Seminary and by Dr. Alexander Miller of Stanford University, these businessmen faced up to the ethical decisions and spiritual values which are so often disregarded in organizational methods and goals.

"As THE men thought more deeply of the competitive and impersonal aspects of business, they openly expressed the need for Christian faith in dealing with people and in making the right decisions. A personnel man revealed his distaste for judging other men's work, but now saw how he could truly help men whom he fired or hired.

"Many said they could now see ways in which personal values could be made more real in a complex and efficient business organization. Some, who had felt that the church's function lay completely outside the business world, now saw the relevance of the Christian faith to their daily work."

AN ATTRACTIVE young woman, farther down the long table, had been listening intently to this report. She was introduced as Dr. Elsa Proehl Paulsen, member of Holy Trinity Church, Manhattan. Dr. Paulsen rose to tell of the Institute for Physicians at Arden House, Harriman, N. Y., March 14-16.

"This was a spiritual and intellectual event which should be repeated often," Dr. Paulsen suggested in a quiet but decisive way. "We doctors discussed the limits of scientific knowledge, the number of moral decisions we face, the spiritual reassurance we should try to give to our patients.

"Dr. Martin Heinecken of Mt. Airy Seminary and Dr. Robert Buck of the Massachusetts Medical Society brought profound insights to us. Many of us felt that we were returning to our work with keener ethical understanding and stronger Christian faith," concluded Dr. Paulsen.

Later that afternoon, after long and earnest discussion, the church leaders voted that the five pilot Faith and Life Institutes had been successful and recommended to the Board of Social Missions that this program become a permanent and expanded part of the board's work.

SOMETIMES WE MAKE the mistake of thinking that people have most often doubted the divinity of Christ. They have not. What they have most often doubted is his humanity. They have adored him so greatly that they have been tempted to lift him completely out of the context of ordinary human life. They have tried to enshrine him in the heavens when what God was trying to do all the time was to come down out of the heavens into the ways of the world.—THEODORE PARKER FERRIS in *When I Became a Man* (Oxford University Press)

# some women don't marry

## An engagement ring isn't the only thing worth living for. Unmarried women have possibilities—and problems

By INEZ SEAGLE

IN MY DESK DRAWER are two scrapbooks. One is my own; the other that of my sister who is three years younger. Occasionally I leaf through the pages of each book. Even in my early teens I kept clippings of journalists, poets, philosophers and rather morbid novelists.

In contrast my sister preserved pages of Glamor Hints, suggestions from "Mi-Lady Beautiful," and recipes. Some twenty years have not changed us much. And, I suppose, if I am a career woman, the origins lie further back than the teenage scraps. Today I live in a world of books and ideas. My chief interest is in trying to lift the horizons of student minds. And last year my sister gave birth to her sixth child, a son.

When did our careers begin? Sitting here, I raise the question: *Have I fulfilled God's destiny for my life?*

MOST PEOPLE would say "no." For example, Dr. Arthur J. Seegers of the board of social action of the American Lutheran Church stated at a meeting of social scientists: "The human being is divinely designed for marriage. No other purpose of God for man is so plainly built into the physical structure of man as is this of marriage. And there is no holier purpose given man to serve than this of bringing forth and bringing up human beings. The obligation to marry is not absolute, but it is there by God's design for man and society. To escape from this obligation means to come under a judgment of some kind."

Well, that's pretty definite. And I'd be the first to agree that marriage is the ideal —and ordained by God. Unfortunately, such factors as the disproportion of the sexes in various geographical areas create havoc with the ideal. Unless we adopt a "Share the Husband" policy, I do not see how God's will — according to some churchmen—can be fulfilled.

THIS ATTITUDE OF CENSURE of the unmarried, however, is everywhere apparent. Some time ago I stopped in a Do-nut Dinette for a cup of coffee. An eighteen-year-old sat by me. She had already eliminated two husbands via the divorce courts. Yet it was obvious she felt quite superior to me because she, at least, had "captured" two.

Furthermore, most of the recent sermons I've heard on family life have been a rebuff to the unmarried. Occasionally after one of these, I'm inspired to go down to Skid Row, waylay some character and ask him to marry me. One of these sermons could force me to it yet.

SOONER OR LATER the church must recognize that it is normal in our culture

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*This candid confession by Prof. Seagle of Lenoir Rhyne College was first published in "Frontiers," magazine of the Lutheran Student Association of America.* © 1958

for 10 per cent of the marriageable population to be unmarried. And since from a realistic point of view there is no possibility of marriage for many of them, we need a special ministry to these people. Rather than assuming attitudes which help to turn them into the characters the cartoons depict, we must be concerned with their special and unique problems.

Many persons desire and yearn for a mate. Since the desire is unfulfilled, energies are channeled into other directions. Spinsters belong to God, too, and their "careers" are often dedicated to him.

To live out of a family situation is, of course, an abnormal condition. The most acute problem as we are often reminded is that of loneliness. And yet, this is not a peculiar problem of the unmarried.

In the book *To Live Again,* Catherine Marshal speaks very pointedly. She reminds us that any person who lives alone continuously becomes a little warped. But it is equally true, as she reports, that the marriage ceremony is no guarantee that loneliness will be banished. People can be worlds apart in the same bed.

And people who live alone may not necessarily be lonely. I have read with keen interest both Bonhoeffer's *Life Together* and Heim's *Spirit and Truth.* These writers, as others, emphasize the contribution aloneness makes to the true spirit of community.

UNMARRIED PERSONS, too, must face up to the reality of sex. Sex desire is not sinful. To admit its presence is merely an admission of normality. All of us need to love and be loved—and love has many facets.

A Canadian doctor writing for the Associated Press reminds us that we can live without sex expression but that we can never be happy without some measure of affection. And there are so many people on whom we can "squander" our affection — the orphaned, the neglected, aged, the bad boys, the lonely parents. But even this constitutes a problem.

Your friends move into family situations, have children of their own, grow distant, and make little room for you in their plans. Everything combines to give you the impression of being "left out." Holidays are particularly trying unless you carry cheer to those more lonely than you.

However, being left out of some things often gives you room to grow toward some better things. And, in a very strange way, often helps you understand people more, not less. But it is at this point that you are in danger of becoming a "careerist." Having more free time than other persons you are apt to throw yourself relentlessly into your work. When there's nothing else to do you can always go to the office or read the latest in your field.

The circle is vicious and, unless you exercise extreme caution, you do become "hell-bent" on success. This, at least, is the outward appearance. How seldom the public fails to realize that inwardly the heart, having missed its true homeplace, is merely substituting as best as it can. Should people be condemned for this?

THE QUESTION OF career or marriage is no longer the issue. The American public, according to the statistics, has accepted career and marriage. The vast majority of women who work are wives seeking to supplement incomes, express themselves, and raise the standard of living for the home.

The big question now is how one can successfully manage both. Few women make a decision for career alone. I did not consciously embark on a career and I do not consider myself a career woman, though other people do. Several years

ago a traveling salesman asked me for a date. I told him I had papers to grade—and that was no lie. Whereupon he retorted: "You're a career girl." I did not think of myself in that way at all.

Several years ago my niece remarked: "Aunt Nezzie, when I grow up I want to be just like you—no husband or anything."

THE REMARK startled me. It was the first sincere compliment to my single status that I had ever heard. But my response indicated that I had accepted the attitude of society. I remember reprimanding her gently and encouraging her to be like her mother. After this, however, I paid especial attention to remarks about my status.

My friends are always embarrassing me. Their first question invariably is, "Aren't you married yet?" And the way they say *yet* is the cue for you to pull some mysterious stranger out of your hat or from under the sofa. When you don't, inevitably they think you're withholding the truth. There's bound to be someone!

I am equally bothered by other friends. One of my college classmates who has two lovely children remarked: "You've done so much with your life and I've done so little." And a few actually give the impression that they envy me.

I can go anywhere anytime. They'd love to do that. I always want to tell them love is the world's best insulation against shock, grief, disappointments, and hurts. When I have had a bad day there is no shoulder on which I can lean. Without that shoulder I have gradually learned to fall on my knees and this is the first lesson we must teach those who live alone.

As far as I can see, for the vast majority of people, every problem is accentuated by singleness. Unless you are a genius, and even they are likely to experience their share of emotional difficulties.

Single men and women have a higher rate of suicide, nervous disorders, illnesses and everything else in the book. It is easy to be selfish when you live alone, to grow inwardly narrow and self-concerned.

ANY WOMAN who chooses a career in preference to a husband should, above all else, be certain she has talent for what she has chosen. Most people are mediocre, not superior. And it is hard to live with mediocrity year in and year out.

A few years ago I met in New York City a young woman who labors under the delusion she will someday be a great singer. For seven years she has worked herself to the bone—odd jobs in her spare time to pay for her voice lessons. In the process she has sacrificed every human contact except those essential to her career.

There is one chance in a million that she will succeed. This, to me, is what a career woman is—a person who will sacrifice friendships and fellowship, the simple joys people ought to be having as they journey through the years, just to get ahead.

Our first calling is to belong to Christ. I believe he has ordained that we live in families. But when we cannot, I cannot believe that it is God's will that we withhold ourselves from the universe. Surely he wants us to give everything we have in his calling.

One can sit at home and lament one's fate, become bitter and unhappy. After all there were a few great saints who managed to be God's though they seemed to belong to no one else. They scarcely had homes, let alone families. I would not deliberately, however, choose a career. I would choose God and hope that his plan would unfold in my life, married or single.

# There's a Minister in the White House

**A clergyman helps the president answer letters, write speeches. He says church and state must work together**

By WILLMAR THORKELSON

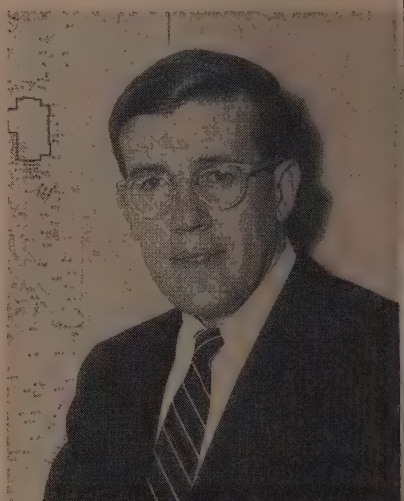
PRESIDENT EISENHOWER received some complaints when word got out that a clergyman is serving on his White House staff. There were demands that the Rev. Frederic Fox resign on the grounds that his appointment violates the separation of church and state.

"Some people seem to think I am some kind of spy," Mr. Fox told me in an interview in his office.

He tells the protesters that, while he is a Congregational minister, he is not serving the president as a clergyman. Rather, he is a special assistant whose main job is correspondence, particularly in the area of community affairs.

THERE IS, Mr. Fox points out, a "wonderful precedent" for a minister to give up his spiritual duties temporarily and to serve in the White House. This was done in the Civil War by a Presbyterian chaplain attached to a Minnesota regiment, the Rev. Edward Duffield Neill. Mr. Neill was brought to the White House by President Lincoln before his second term and stayed on through his assassination. "He served very much in the same capacity as I am doing—mainly with correspondence," Mr. Fox noted.

Mr. Fox believes that there "must be a healthy traffic of ideas between church and state. To separate one from the other would be like separating a tree from the ground," he commented.



FREDERIC FOX
*"Healthy traffic of ideas"*

MR. FOX HAS served on the White House staff since July, 1956. He was brought there at the suggestion of Kevin McCann, president of Defiance College in Ohio, who served Mr. Eisenhower as a speech writer.

The 40-year-old minister sees the president on the average of two or three times a week. He explained that it is not necessary to "barge in" on the president and

*Mr. Thorkelson is religion editor of the Minneapolis Star and a former president of the Religious Newswriters Association*

hand him material. Under the staff system, much of the work can be done "simply by following the machinery he has set up."

Mr. Fox occasionally prepares background material for remarks or talks which the president gives to various organizations. He also directs the handling of correspondence with voluntary organizations, such as the Red Cross, Community Chest, health groups, veterans' organizations, and religious groups.

He said that the president is insistent that all religious groups be treated "equally and fairly." The president, he added, "has a fierce belief in the right of every citizen to worship or not to worship as he chooses. On Sundays, the president expresses his faith by attending church, and he wants the other 173 million Americans to worship in their own way or to stay at home."

REFERRING TO the custom which President Eisenhower has established of opening cabinet meetings with prayer, Mr. Fox said: "It is not a moment of prayer, but a full, rich minute of silent fellowship together before the weighty problems of the day are tackled."

When the National Council of Churches held its triennial general assembly in St. Louis last December, Mr. Fox read a greeting from the president and gave some remarks of his own. In these he recalled that, in other times and places, serving as a messenger between the state and the church would not have been such a pleasant assignment.

"For example," he said, "in the days of Amos the prophet, there was a priest called Amaziah who served as a messenger from the king of Israel. When Amos offended the national community by his call for justice and righteousness, Amaziah was authorized in the name of the king, to tell the prophet to stop talking or leave the country.

"But the president did not send me to St. Louis to tell you to stop talking. Just the opposite. The president wrote to encourage you to speak up clear and strong. The president knows that the health of our democracy depends upon truth freely expressed—the bitter truth as well as the sweet—judgment as well as praise—and the free churches of America have a prime responsibility to make plain to us the words of the Lord—by precept and by example."

MR. FOX SAID it is "not by accident" that the first freedom guaranteed by the Bill of Rights is the freedom of worship. "Our freedom to believe is the foundation for all other freedoms," he declared.

In America, he noted, the state and church enjoy a unique relationship. Neither is dominant over the other. The head of the state cannot expel the prophet and the chief priest cannot force the temporal ruler to fall on his knees.

In trying to picture the unique relationship between the American state and church, Mr. Fox said he was helped by a vision from the book of Ezekiel.

"The work of the state and church might be described as if it were 'a wheel in the middle of a wheel,' " he explained. "This is not to say that one wheel is smaller than the other. Perhaps I could find a better image—in the gyroscope. The church is the rotating wheel, and the state is the frame.

"This gyroscope, this wheel within a wheel—hardly touches the frame but, when rotating, exerts great power over the frame. This suggests one function of the church within the state. The church can help to give the state both direction and stability—as the rotating wheel of the modern gyroscope gives both direction

and stability to great ships and rockets."

Mr. Fox reported that the president had been "greatly encouraged" by the support America's religious leaders had given to his foreign aid program.

"But the congressmen who listened to this testimony were not fully convinced," he recalled. "They noted that the testimony given by the religious leaders did not always jibe with the letters being received from their constituents back home, and these constituents were also good church members. The congressmen carefully pointed up this discrepancy.

"They asked embarrassing questions like: 'We appreciate your testimony but why don't we hear more from your people?' And when the votes on the foreign aid bill were finally counted, the president found that the Congress had reflected the opinion of their constituents as well as the opinion of their religious leaders.

"This suggests that the leaders of the church have a big job cut out for them in the days ahead. They must broaden their influence—especially in the area of self-discipline and sacrifice. You of all people understand the necessity and the sacred meaning of sacrifice. You know that the souls of men were saved by the highest Sacrifice. You must also know that our great objective, the peace of the world, can only be secured by all the people working together in the spirit of good will and self-denial."

On one wall of his office in the White House annex, Mr. Fox has a framed photo of the colonial-style Congregational church he served in Williamstown, Massachusetts, before joining the White House staff. On other walls of his office are color paintings of Old and New Testament figures prepared by the Navy for its worship bulletins.

Mr. Fox is still active as a minister and holds his standing in the Congregational Association of Washington. He frequently preaches on Sundays and occasionally performs weddings and baptisms. He has served on the committee which edited the Congregational hymnbook coming out this summer.

A native of Connecticut, Mr. Fox worked with the National Broadcasting Company in Arizona and California after graduating from Princeton University in 1939. In World War II, he served with the Army's signal corps, rising from private to captain. Following the war, he studied at Union Theological Seminary, New York, where he received a B.D. degree in 1948.

Then he served churches in Arizona, New York, Ohio, and Massachusetts. While a minister, he served as an occasional feature writer for the *New York Times* and contributed to church magazines.

Mr. Fox said he hopes to return to the active ministry, and is trying to convince his wife that they should take a pastorate in Wales for a year after he completes his service at the White House.

He said he believes that the emphasis in America's so-called spiritual revival has been too one-sided—too much on the personal relationship of faith and peace of mind.

What is needed, he believes, is "a good healthy emphasis on good works and on the daily obligations of faith."

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The story of religion often tends to become the story of God's response to man's need; it is rather the story of man's response to God's action.—D. T. Niles in *The Preacher's Task and the Stone of Stumbling* (Harper)

# *FIVE MAKE A FAMILY:* CONSISTENT?

"MOTHER!" screamed Karen from the bathroom. "Come here! Oh, come quick!"

I stood rooted to the floor staring at the pressure cooker and the timer. It was almost time to turn off the tomatoes I was canning. Yet Karen's home permanent was going wrong! Perhaps her eyes! Let the canning be ruined if it must.

The stairs passed under my feet in quick little taps. Karen was leaning over the washstand, glass bottle and pink plastic attachment in her left hand, groping helplessly with her right.

"Towel! Quick a towel," she gasped, her eyes tightly shut. I put one into her outstretched palm and she flashed it to her forehead, dashing the offending bottle and tray into the basin. Fortunately, the glass was heavy and did not break, although she was too angry to care what she was doing.

"IT DOESN'T WORK! It's running all over. It missed my eyes, but will it burn my forehead?"

"Not if you wash with cool water and don't rub. I'm going down to catch those tomatoes. Blot with the towel till the stuff stops running. Then splash the water on your face with your hands. — I must see about the canning!"

"But come back! I can't do this alone."

In the kitchen once more, my heart still racing, I found I had beaten the clock. All was well. I could even pause to catch my breath before doing the necessary things. I could even smile at the way I'd been running around like someone in a grade B comedy.

Yes, it was funny since everything had turned out well. In my relief I could smile at Karen's insistence that if I didn't need her in the kitchen she could manage the permanent alone. "They do it on TV all the time," she had repeated. "I won't wear my good housecoat, but I can manage."

SHE WAS picturing herself as one of the glamorous ladies who don satin and silk and cashmere sweaters to use the new technique. I hated to break the bubble—illusions go soon enough without my insisting on harsh reality every moment. If she wanted to be the modern version of a fairy princess for a little while, why should I stop her?

However, the bubble had burst with a bang. It was a very down-to-earth young woman waiting for me when I went upstairs again.

"You win," she grinned. "They must do it with mirrors—or practice for hours. See what you can do, will you please?"

In the hands of a second person, the despised tray really did help. Slipping it under each curl and tilting it as I squirted from the little bottle of lotion, I began to enjoy the usually messy job. We were through in a jiffy.

DURING the required half-hour wait, Karen came down to the kitchen, her head wrapped turban-fashion in a gay

towel. She took a handful of the beans I was doing and went to work on them.

"Do you suppose other people are such dopes?" she laughed. "I've heard you and Dad point out the crazy things on commercials so often, you'd think I'd have better sense. Those silly acid things! And the cleaning stuff that really does all the work without any effort at all! I know better than to expect things like that. But seeing those girls week after week, I began to believe I could do anything they did. How ridiculous can you get?"

"If no one was influenced by the commercials we would soon have no sponsors for any of the programs. And I guess all of us are influenced more than we like to admit. If you see a thing often enough it is bound to stick in your mind."

"Stick in your mind, but you don't run out and buy it."

"No, but when you want to buy something, the brand name that pops into your mind is likely to be the one you've seen most or liked best."

"Well, I just won't let it! I'll look at the goofey things but I won't buy!" She slashed viciously at the beans in her hand.

I WAS glad she was thinking things out for herself, even if she was a bit more vehement than necessary. Advertising that pours in from all directions has more effect on the youngsters than it has on Dan and me. We have a full-blown idea of the meaning of life, based on our Christian faith. Material things of all sorts have their own place in it, but they are only things, after all. And things can't compare in value with persons.

"Eek!" squealed Karen very suddenly. "Where did the time go? I've got to go neutralize. Will you help me?"

While we carefully poured the neutralizer over her head, again and again, till every curl was saturated, I had an uneasy feeling that perhaps I wasn't a consistent in my attitude toward the things of life as I would like to be.

Was a permanent wave really necessary, either for Karen or for me? And the car? How about that?

DID we *need* a car or were we influenced by the fact that most of our friends had one? Well, let's say we need it for Dan's transportation to work, for taking the children to their many after-school activities, and for doing our share in the work of the church. That still leaves a large question.

How do we *feel* about the car? If we are supposed to love persons and use things, as I've heard our pastor say, we must not love the car. But after all the years of struggling with the old one which we bought before Susie was born, I feel a thrill of pleasure that is pretty close to affection when this one purrs smoothly out of the drive.

And I've seen a smile in Dan's eyes as he and Pete finished polishing the gleaming surface, very much like the smile he turns toward the children or me when we have done something to make him proud.

"No, I guess few people are ever completely consistent," I sighed, as I reached for a fresh towel and patted it around Karen's head.

"WHAT did you say?" she gasped, coming up for air.

"Just saying that things are never quite so simple as they sound. And how many people really know what they think—much less how they feel!"

"Well, I do! I feel wet and messy and mad and I think you're swell to help me when I said I'd do it all. So you know at least one person who is consistent. — Don't you?"

## ILLNESS AND PRAYER

ANY PERSON who must spend five or six days in bed because of illness will have plenty of time to think. There will be times, of course, when sedatives bring the blessed peace of sleep. But in the moments between the time pills are gulped and darkness descends, the mind is active.

The variety of subjects crossing a person's mind is innumerable. Naturally he thinks most about his own situation and what he can do to relieve himself of his illness. All around him he sees the visible symbols of this intense desire. Here are the envelopes of pills, the jars of capsules, the bottles of assorted colorful liquids, and the "checked-off" schedule which records compliance with "doctor's orders."

RECUPERATION becomes a matter of conformity to a series of prescriptions. Of course, it isn't quite as simple as that. Progress doesn't come noticeably with each pill or teaspoonful of liquid. Where does the mind turn next?

Hope focuses on the physician. The patient eagerly awaits the doctor's knock on the front door. This is the time to appreciate the value of this trained servant of mankind.

Sooner or later — and this becomes more pronounced as the sick person's illness takes a turn for the worse—the mind at last fastens on God. Certainly the Christian will pray much—not saving it only for a last-ditch effort in dangerous moments. This is true because the Christian knows that prayer means more than a golden key to unlock his troubles. If that were so, Christians would never know the joy of talking with God simply to talk with him and not to ask for favors.

BUT WHAT HAPPENS in prayer life among Christians today? It is distressing to hear that there are some pastors who visit the sick yet never offer prayer. I always had the feeling as a parish pastor that as the shepherd of an ailing sheep I had an obligation to pray for him. Anything short of the most peculiar circumstances would not prevent me from fulfilling my duty.

I can imagine that as these words are read in some quarters, there are nods of hearty approval. Most of this agreement will come from laymen who enjoy finding fault with their pastors.

IF THE PASTOR is at fault, it isn't enough for the layman to criticize. As a member of the priesthood of believers, he too has a duty. How many church members ever set up for themselves, without any organized committee or clerical oversight, a conscientious endeavor to serve the sick of the congregation?

I once knew such a man. An ordinary day-laborer, he might be called, but I'd find more appropriate words to point out his love for Christ and his brothers. Hardly a day went by that he didn't stop at a hospital or at private homes along the way to bring the Word of God and the strength of prayer to overcome the fear of sickness. And all this not because anyone ever told him he ought to do it, but because he felt God expected it of him.

What a glorious effect would fill the hearts and minds of the sick if every Christian would share this pattern of love. If in his moments of anxiety as he yearns to walk back on the road to health, the

sick man could know the comfort of the prayer of friends and loved ones, and if his voice could be lifted in supplication and thanksgiving, the thoughts of any man would turn more frequently to God.

—EDGAR S. BROWN, JR.

# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## Mate wanted

QUESTION: Young people and persons of retirement age are well provided for by the churches. But what about those of us who are no longer in the young group nor ready for the older set? They seem to be the "lost generation."

For me and my age group there is nothing. I am almost fifty — a widow whose children are grown and gone. How can I meet a husband? I know the pat answers—Go to church, join clubs, do for others, and so on. All these I have done, and am still a regular church member. But I can't say "I want a husband." People who are not lonely would consider me a little unbalanced.

I have met men who wanted to marry me, but they are not my kind. They belong to no church. I would like to marry a man who belongs to the Lutheran church. Is there any way that you can think of that might help. It seems to me our churches could help, since they are willing to give aid to so many others.

I am sure I could make a happy home if I could find someone whom I could love and accept.

REPLY: The Protestant churches, I believe, could do something about this problem, if they united in such a project. It seems doubtful whether any one denomination could successfully do it alone, because a larger pool of acceptable personalities is needed. Commercial projects, including "marriage brokers," are not the answer.

Until something of this sort is undertaken, each person will have to use his wits in devising ways to meet desirable potential mates. Here are suggestions:

1. Make yourself as attractive as possible in appearance, manner, habits, and speech. Of course, you must have a basic quality of character and principle, for the outer expression alone will not suffice. No man or woman can attract or hold a better mate than he or she actually deserves.

2. Arrange to be in places where men and women of quality are to be found—church, Sunday school, church organizations, clubs—in fact, any place where respectable men and women gather for any purpose.

3. Read worthwhile books and journals so as to acquire a fund of interesting and reliable information for conversation. This knowledge may be supplemented by travel, observation, social experience, and significant projects. Some people lose out because they "have nothing to say."

4. Take a reasonable initiative in meeting men and cultivating their interest, but avoid any appearance of boldness. Try for the "sane midpoint" whereby you may accomplish your purpose and avoid being offensive.

In North America there are today more than a million "excess" women. This is something new, for until recent years there has always been a preponderance of men. The excess will

probably become greater. This condition may indicate that in the future women will need to take more initiative in finding possible mates, in courting, and in bringing up the subject of marriage. This situation is somewhat aggravated by the fact that in North America the proportion of persons who are already married is higher than in any other country.

The total circumstances should not prompt any lone person to act precipitately, or to make rash decisions, for great care in mate selection is just as important as ever. One must consider that there are many worse situations than going through life alone, as indicated by the fact that America has the highest divorce rate in the world, that there are many, many separations which do not end in divorce, and that there are countless marriages which represent something more like "civil war" than domestic felicity.

A GUIDE TO BIBLE STUDY

# ISAIAH: "The Future Is Safe in God's Hands"

By GERHARD E. LENSKI

TO ANY thoughtful person living in Jerusalem in the days of Isaiah (latter half of the eighth century B.C.) the future must have seemed dark and unpromising.

The kingdom of Judah was weak and small. It had already suffered severe defeats. Strong leadership was lacking. The capital city was full of "very important persons" who traded on the memories of the past and who sang a song with the refrain: "We are the people. Nothing can happen to us."

On the one flank was Assyria, a mighty and a warlike people, as hardy and cruel as any known in history. On the other flank was Egypt, hardly less powerful, equally hostile, highly ambitious.

Round about were a number of smaller, wolfish states, warring among themselves, ready to pounce on a sick neighbor at any time, never able to unite against the two mighty powers which threatened their very existence. What hope was there for little Judah planted in the midst of an international situation as desperate as that?

YET, JUDGING by the records in Isaiah, God's prophet viewed the future with hope. A large number of these writings deal intimately and directly with the events of his day and the nations most involved. They reckon with the ebb and flow of history, the rise and fall of nations, the human hopes and fears.

Never lacking in frank realism, Isaiah offers his faith-born conclusion. "The future is safe in the hands of God." How, in a troubled day, with enemies on every side, could Isaiah offer such an affirmation as that?

Isaiah's hope regarding the future rested on three basic convictions.

FIRST, FOR Isaiah the future is safe in the hands of God because the doom of evil is a foregone conclusion.

"Rebels and sinners shall be destroyed together, and those who forsake the Lord shall be consumed" (*Isaiah 1:28*). "I will break the Assyrian in my land . . . and trample him under foot" (*Isaiah 14:25*). "And the Lord will smite Egypt" (*Isaiah 19:22*). "The sinners in Zion are afraid . . . Who can dwell with the devouring fire?" (*Isaiah 33:14*).

We need not multiply such quotations, though we easily might, because they are so many. They may be summarized in a writing like that of the Second Psalm, the sentiment of which, if not the very language, is that of an Isaiah. The heathen rage. The people imagine a vain thing. The kings of the earth take counsel against the Lord's anointed. He who sits in the heavens is laughing at them. He holds them in derision. His day draws swiftly on. He shall break them with a rod of iron. He shall dash them in pieces like a potter's vessel. He, the mighty God, the holy God, shall do it!

This is strong language. If these are not the actual words of Isaiah (they could well be), they are his clearly expressed sentiments. Isaiah is only trying to tell us something he feels we need to know, namely, that evil is already doomed and that the future is safe in God's hands.

ISAIAH'S HOPE for the future is further built on his strong confidence in the ultimate victory of God and goodness.

Isaiah does not minimize man's struggle in this present world. That struggle, however viewed, will be long and bitter. The heart of man will grow weak at times. The enemy will come and thunder at the very gates of the holy city (*Isaiah 36:1-22*)

Rebshakeh, Sennacherib's brazen envoy, will strut and taunt and cajole. He will strike terror in the hearts of all the people. What of that? God will speak and soon enough. When he speaks the whole world will know that he is God.

The third conviction that undergirded Isaiah's hope for the future was the conviction that contemporary man, if he is to see the doom of evil and victory of God and good, will have to be something more than an armchair spectator on the sidelines enjoying the game and offering comments about it.

To be sure, the outcome of the struggle does not depend on us. We may fight or refuse to fight, stick it out or run. No matter what we do, God will act. His great day will come—"the day of the Lord" (*Isaiah 2:20;13:6*).

The real question is this—do we desire a part in the glory of that day? If so, it will be necessary for us to join hands with God in the present struggle—and do so now, regardless of cost.

ISAIAH'S GOSPEL, with all its appeal to the individual, is not one of "work-righteousness" or "self-salvation." Neither is it a gospel of fatalism and resignation which says: "Why bother? The Lord is going to settle it anyhow."

Isaiah believes in trust and faith—but he also believes in participation and action. He believes that "the Suffering Servant" has borne the sins of all—but he also believes that those who praise vicarious sacrifice should express the same principle in their own living.

The future is safe in the hands of God. But if we want a share in that future, we shall have to heed Isaiah and even be like Isaiah. Like him we shall have to fight, pray, suffer, endure.

And the reverse is also true. We are not going to have a future that is safe if the best we can do is to be on the sidelines, enjoying the game and offering wisecrack judgments on men and events.

At least, so says that warrior of old days, the prophet Isaiah.

# "Because of my nervous stomach, my doctor started me on Postum"

**"I was nervous, irritable.** My stomach didn't feel right. I was tired and yet, I slept poorly.

"I loved coffee, and I found the more nervous and upset and tired I felt, the more coffee I drank.

"Finally I went to the doctor, and he pointed out that perhaps I was 'Over-Coffeed'—getting too much caffein. Advised me to drink Postum instead, because Postum's 100% caffein-free.

"And, you know, Postum's really good, doubly so because I feel and sleep much better."

*Postum is 100% coffee-free*

Another fine product of General Foods.

## LUTHER'S PLAIN TALK

**The Church and the Ministry, II.** By Martin Luther. Edited and translated by Conrad Bergendoff. Muhlenberg Press (Luther's Works, Vol. 40). 410 pages. $5.

As Luther himself sometimes confessed, he gets long-winded. This is evidenced in the selection of his writings included in this volume. The spiritual gold has to be mined, for it lies buried in the midst of slow-moving repetitious argument and sometimes violent invective. In these eight documents Luther is seen to be steering a middle way between the papal opposition to the right and the radical fanaticism of the left.

The first of the writings against the fanatics, "The Letter to the Princes of Saxony Concerning the Rebellious Spirit" (1524) was directed against Müntzer's destructive mob actions. Luther advises that what is needed is not to destroy wood and stone, but to "free hearts from false captivity to them by the preaching of the Word."

In similar vein is "The Letter to the Christians at Strassburg in Opposition to the Fanatic Spirit" (1524), which was directed to those disturbed by Karlstadt's emphases concerning the sacraments and use of images. The actual issues are dealt with at great length and with much violence in "Against the Heavenly Prophets in the Matter of Images and Sacraments" (1525). Not all images in the church need to be idols. They may serve properly as "memorials and witnesses" to God and his acts. In dealing with details in the celebration of the sacrament, Luther suggests that "the church must not bind the conscience with commands or prohibitions which are not God's, lest it usurp the office of God."

In "Concerning Rebaptism" (1528), he reminds the Anabaptists that if they wait for right faith before giving or receiving baptism, the time never comes when one can be "sure." Moreover the purpose and validity of baptism rests in the Word and promise of God, which are meant for all and which themselves create faith. In "Infiltrating and Clandestine Preachers" (1532), Luther's rather weak attack is on the fact that they are not truly called.

The other three documents face false Roman emphases. The "Instructions for the Visitors of Parish Pastors in Electoral Saxony" (1528) is really Melanchthon's, to which Luther has added a preface and some modifying ideas. Far more significant is "The Keys" (1530) which is directed against the abuses of the Roman scheme of sacramental penance. Luther repeats that the true purpose of the power of "the keys" is to free men from the bondage of sin. This is realized through the preaching of the Word, which saves or "looses" when it is received by faith and condemns or "binds" when it is rejected.

The treatise, "Concerning the Ministry" (1530) was written to Bohemian Brethren who were caught in a Roman net because their bishops were ordained in Rome and forbidden to administer the sacrament in two kinds. Luther is constrained to warn against priests "who deprive you of essentials and lord it over you in nonessentials"; who do not understand that true ordination is to provide a ministry of the Word and who in place of the Word "offer masses and confessions"; who prefer to baptize "stones, altars, bells, dead and inanimate objects."

Under certain circumstances, therefore, it is better to have no "ordained" ministry. Actually one is not ordained a priest, but born one, by the new birth of the Spirit. The foremost function of a minister can be carried out by laymen or women, the preaching of the Word. "Even the Eucharist is not so necessary that salvation depends on it. The Gospel and baptism are sufficient, since faith alone justifies and love alone lives rightly." In fact, Luther adds, "when in the Sacrament, Christ says, 'This do in remembrance of me,' even this is nothing else than a preaching of the Word."

WILLIAM O. BERKEMEYER
*Bethlehem, Pa.*

## LAYMEN SPEAK UP

**World Crisis and the Catholic.** Preface by Vittorino Veronese. Sheed and Ward. 231 pages. $3.

This book is a collection of twenty statements which sample the thinking of Roman Catholic laymen.

Contributors constitute a cosmopolitan company — many well known, some celebrated, all significant. Ann Blyth (motion picture actress), George Meany (labor leader), Karl Stern (psychiatrist) and John Ching-Hsiung Wu (professor of law) are chosen from North America. European contributors predominate; the Far East is prominent.

Subject matter is broadly diverse, under five general heads: Science, Art, World Community, World Religion (Roman Catholic) and last, a section, "Two Thousand Years Afterwards."

Protestants may read these essays with profit. Much of the Roman Catholic lay thinking here is, plainly and purposefully, Christian thinking—good Christian thinking. The terms "Catholic" and "Christian" are interchangeable for the most part. Here is a prodding urgency for Christian concern and responsibility in the world crisis.

The compulsion to exhibit the Christian relevance for contemporary complexity is the unifying theme. There is tacit assumption that the traditional pattern of the church's appeal to the world must be imaginatively expanded, that preaching the gospel increasingly uses pulpits not unlike playgrounds, assembly lines, and world parliaments, that the sacramental be conceived as including agricultural reform and slum clearance.

With, for the most part, brief and perhaps only token nods to the hierarchy, here are the unedited ideas of men and women who are thinking as Christians.

*Trenton, N. J.* PAUL T. WARFIELD

## CHURCH AS A SCHOOL

**Christian Education of Adults.** By Earl F. Zeigler. Westminster Press. 142 pages. $2.75.

This is a unit in an interdenominational series on adult Christian education. It is not a work dealing with methods. The emphasis is on the sociological, gerontological and psychological problems related to adult Christian education. Subjects are: "Adulthood," "What Is Adult Christian Education?" "Adult Interests and Needs," "Goals," "Grouping," etc.

A most interesting composite of various denominational objectives is reported under the heading "Goals of Adult Christian Education." The span of thinking and mode of expression are as stimulating as the colors of the rainbow.

The book is an aid to those who would foster a broad pattern in the congregation's program for adult education. Such a program develops need for leadership, but in full application would undoubtedly necessitate a full-time congregational director of education. The study, however, seems almost to exclude the pastor from contact with the adults in the area of teacher-pupil relationship, particularly for such an involved program.

There is an implied tie between the preaching in the worship services and adult education. From the pastoral standpoint, this important phase could be treated more adequately. Certainly the evangelical conception that a sermon is an explanation of the Word of God cannot be bypassed as a major phase in the Christian education of adults.

*Lancaster, Pa.* FRANCIS A. DAEHLING

**Leading in Public Prayer.** By Andrew W. Blackwood. Abingdon. 207 pages. $3.

Prepared especially for pastors and theological students in denominations which use a "free service" rather than a liturgy, this book emphasizes the importance of knowing how to pray properly. Sermon preparation is taught in seminaries, but the lengthy prayers which characterize the services in nonliturgical churches are often hit-or-miss.

Addressing himself to this problem, Dr. Blackwood has written a readable and interesting guide in the preparation and delivery of such prayers. A. P. S.

# overseas

## Woman Question Is Near Climax

**SWEDEN: Molle. July 11**—THIS WEEK about 600 men and women, representing clergy and lay, high church and fundamentalist low church, and other factions of the Church of Sweden, gathered at Orebro for a two-day conference on the Bible and the Lutheran Confession. Leader was Bishop Bo Giertz of Gothenburg. He told the conference that the situation is dangerous and demanded a hard fight: the fundamentals of the church are menaced. The "threat" is that the church assembly on Aug. 30 may pass a law permitting women to be ordained.

Elections for the church assembly took place last month. Interest in these elections was greater than ever, because of the controversial opinions about the rights of women. Consequently the assembly will be more representative of the people than earlier assemblies, when only small circles stood behind the delegates. It can be foreseen that this assembly will reverse the decision of last assembly which vetoed the ordination of women but in a way that made a change possible. After a winter full of discussions it is now clear that of the 57 lay and 43 clerical delegates the great majority will vote for the ordination of women.

THIS WAS CLEAR also to the opponents meeting at Orebro this week. Nothing but a miracle can save the church from the disaster, one of the speakers, Dean Gustaf Adolf Danell, said. He argued for a confessional frontier with its own theological seminary, its own papers and magazines, slates of candidates for church elections, and so forth. Those belonging to this frontier will refuse any collaboration with the female ministers.

**BISHOP BO GIERTZ demands a "hard fight"**

IF INTENTIONS of the Orebro conference are carried through, a new sect will be created inside the Church of Sweden. At a time and in a country where the main trend of church life is ecumenical, such a trend toward sectarianism would be tragic. This sectarian separation may take place in the name of the Lutheran confessions and be led by a vice president of the Lutheran World Federation. It represents an anti-Lutheran legalism (as has been pointed out for instance by the professors Ragnar Bring and Gustaf Wingren at Lund). True Lutheranism has the liberating Gospel at its center, which gives freedom in matters of church order.

LAST WEEK Dean Nils Bolander of Lund was appointed by the government to succeed Anders Nygren as Bishop of Lund on Oct. 1. Dean Bolander will become a bishop of unique style: a popular preacher and poet, not interested in church politics and organization. Interviewed after his appointment he said he wanted above all to function as a spiritual stimulator in his diocese. Asked about his attitude to the ordination of women he said he would welcome women as ministers. It would be a remarkable fact, he said, if the possibilities of God would be restricted by sex barriers. —STEN RODHE

# Synod Opens New Headquarters in Roanoke Mansion

By MARSHALL F. MAUNEY

ROANOKE—New synodical headquarters were opened here on July 7. Dr. J. Luther Mauney, first full-time president, and the Rev. Charles G. Tusing, first full-time secretary, began their tenure at the same time. An assistant to the president, to be appointed by the synod's executive council, will also share offices in the headquarters at 317 Washington Ave.

At the last convention, the synod authorized purchase of the late N. W. Pugh property for $72,500. The large brick house is on a lot 350 by 150 feet, adjacent to St. Mark's Church. The grounds include formal gardens and a wide assortment of trees and shrubbery, all in splendid condition.

The house contains space for the offices of the three synod officials and clerical assistants, a large conference room for meetings of committees, room for the synod archives, and a small apartment.

The property was purchased by the synod in the conviction that it would be a valuable addition to its assets and that it holds considerable promise for future expansion and development.

Roanoke mansion becomes headquarters for Virginia Synod
*Officers and staff took possession last month*

## New Mission in Richmond

NEWEST MISSION FIELD under development is the Stratford Hills area, Richmond, where Pastor William E. Kinser began work on July 1. This is expected to become the fourth ULCA congregation in the state capital.

A RECORD NUMBER of delegates and visitors attended the annual synod Luther League convention July 1-3 at Virginia Polytechnic Institute, Blacksburg. Keynote speaker was the Rev. David F. Johnson, of Kannapolis, N. C. The Rev. John D. Keister, of Virginia Beach, was the chaplain.

Luther Mauney was elected president, Charles T. Pascoe vice president, Charlotte Vandenberg secretary, and Robert Fray treasurer.

## Parish Register Restored

SHENANDOAH COUNTY'S oldest Lutheran congregation, St. Paul's in Strasburg, has had its original parish register restored and rebound by William J. Barrow, of the Virginia State Library. The volume covering the years 1769 to 1860 is the earliest known record in the county.

It was written in German until 1830, although English services were first held in 1824. The church operated Strasburg's school for well over fifty years.

ROANOKE COLLEGE will receive a one-

**Ordination at Lynchburg**

*Laying on of hands during ordination service on June 8 at Holy Trinity Church, Lynchburg, involved Ordinands Charles Spraker, Malcolm Minnick, Jr., and Robert Hock. Officiating ministers were (from left to right) A. F. Tobler (retired), Marshall F. Mauney of Lynchburg, Dr. J. Luther Mauney, synod president, Dr. M. L. Minnick, Sr., Roanoke, and Charles G. Tusing of the Pulaski parish*

**VIRGINIA . . .**

seventh share of the estate of the late Joseph E. Crawford, former Norfolk and Western Railway official. Income from the estate, in excess of $460,000, will be shared equally by the college and Crawford's six brothers and sisters. Since none of the brothers or sisters have children, the college eventually will receive all the income. It is the largest single bequest ever received by Roanoke.

THREE MINISTERS confirmed their own daughters at the Pentecost confirmation service in Resurrection Church, Arlington. Included in the class of 44 were Grace, daughter of President Mauney; Kathy, daughter

## Pastor Elected Mayor

The Rev. Gordon K. Zirkle, pastor of the Capon-North River parish in the Shenandoah Conference, was elected mayor of Wardensville, W. Va., in a hotly contested election. He defeated the incumbent, Otis Hines, by a vote of 52 to 31.

of Chaplain E. O. Midboe, and Carolyn, daughter of Chaplain C. R. Plack.

THE REV. JOHN M. EGGEN, chaplain at the Veterans' Administration Center, Martinsburg, W. Va., has accepted the call of Shenandoah Parish, Woodstock. The Rev. Jesse S. Hangen, Jr., resigned as associate pastor of Resurrection Church, Arlington, to accept a call to Luther Memorial Church, Blacksburg.

**Confirmation at Arlington**

*Father-daughter pairs at confirmation service in Resurrection Church were (from left) Pastor and Kathy Midboe, Synod President and Grace Mauney, Chaplain and Carolyn Plack*

# Reaction to New Liturgy Reported as Favorable

BALTIMORE—At least 30 congregations in the Maryland Synod have already begun using the liturgy of the *Service Book and Hymnal,* but, reports the Rev. James G. Horn, chairman of Maryland Synod's worship committee, this is by no means an accurate count of all congregations using the new liturgy or contemplating its use.

Use of the first setting is almost universal in the synod although a number of pastors have indicated that they intend to adopt both settings eventually, Pastor Horn said.

"Most congregations are using the new Kyrie but a great many are continuing to use the Words of Institution rather than the Prayer of Thanksgiving. Some congregations are also using the alternate Agnus Dei.

"In general, the reaction to the use of the new liturgy has been very favorable. Only the Offertory ('Create in me . . .') has aroused much opposition. Many have commented that the new setting is no better than that which was contained in the Common Service Book. The use of the Offertory of the second setting is being contemplated in such instances.

"The new liturgy is making its way west of the mountains much more slowly than elsewhere in the synod. Only two congregations west of Frederick County have adopted the new service, with one more soon to follow."

A morning of the synod summer school will be used to assist pastors in the introduction of the hymnal.

## Council of Churches Speaks Up

"OPPOSITION of Christians to the development and testing of nuclear weapons is based not only upon the realization of great danger, but upon a firm conviction that such testing and development of weapons of mass destruction is morally wrong and in conflict with the will of God," the Maryland-Delaware Council of Churches' department of Christian social relations said in a statement adopted by its administrative committee last month.

Calling upon the government "to take dynamic leadership" in stopping nuclear weapons testing by agreement with other nuclear powers or even unilaterally if such agreement cannot be reached, the department said:

"We believe that no nation is justified in continuing the testing of nuclear weapons while the magnitude of the dangers is so little known and while effective means of protection against these dangers are lacking. Furthermore, we believe it to be undemocratic and unchristian for any nation to decide to conduct such tests when the people of other nations in all parts of the world who have not agreed may have to bear the consequences.

"We believe that the nations cannot and must not continue to depend on ever more powerful negative deterrents to war in the form of nuclear weapons, but must instead seek more creative ways to deal with international conflict. It is becoming increasingly urgent that the nations of the world work positively and continuously through the United Nations organization and by all other effective means, toward mutual understanding and an agreement to stop nuclear weapons testing."

## Church Schools Help Camp

VACATION CHURCH SCHOOLS have made contributions to the camp development fund, Synod Treasurer Virgil W. Doub reported last month. The fund is growing, he said, as congregations remit special offerings for the synodical project.

Bible schools were held throughout the synod with good attendance. A Rockville congregation, St. John's, used the local Methodist church to house its pupils, and

(Continued on page 48)

*When a congregation is debt-free, it's time to look for new ventures in faith, a Detroit church decided*

MICHIGAN

# Hope Branches Out

HOPE CHURCH in Detroit was doing well, the men around the luncheon table agreed. The men were members of the 35-year-old congregation, and among them was Hope's pastor, Clyde Steele. Although a downtown church subject to the normal drainage of members moving into the suburbs, Hope had a communing membership of well over 1,100, an active congregational life, and no debts.

But the men around the table were not satisfied. A debt-free congregation should strive toward a new goal, give new impetus to the church's work, they said. To remain static meant to fail.

Out of that discussion came the idea to develop a new congregation in one of Detroit's rapidly expanding suburbs. The church council approved the idea unanimously after 30 minutes of discussion, the congregation was asked and said "yes." Reported Pastor Steele later: "In all the congregational meetings necessary to launch the plan, we had only three negative votes. One time we had 400 at the meeting without a single opposing voice."

The Michigan Synod and the Board of American Missions were equally enthusiastic in their approval. The regional allocations committee of the National Lutheran Council was asked to reserve a field in Livonia for development by Hope Church.

LIVONIA is a suburban town west of Detroit where some of Hope's members had previously moved. A four-square-mile area was allocated to Hope by the NLC planners, and work began. A canvass of 1,100 homes revealed that 200 Protestants had no church connection or would be interested in a Lutheran congregation.

The area consisted mostly of open fields around which housing developments were going up. There was no other ULC congregation in the neighborhood, and the synod, committed to planning and developing in other fields, would not have been able to act in Livonia before 1961.

To purchase a property in the allocated area was no small job. The "open fields" proved to be mainly closed to prospective buyers in search of small pieces of property.

**Groundbreaking for Hope Church extension had formal and informal part**

**Dedication of Livonia chapel came less than three months after start of construction**

Finally a nine-acre tract was bought for $30,000. Partly wooded, the tract was divided into building site, parking lot and picnic and play grounds.

CONSTRUCTION of the first ($65,000) unit was a race against time. The chapel and Sunday school building had to be ready as soon as the first people moved into the surrounding developments. Groundbreaking was on March 23, cornerstone laying on May 11, dedication on June 8. Regular services (two per Sunday) began June 15—attendance "just under 200" and 60 children in Sunday school.

The speed with which the chapel and education building went up was due partly to the enthusiasm of the congregation, partly to the fact that a member of the church council, Harold Butler, is executive of a large construction company.

Because construction was begun during the time Detroit was affected by the recession, there was no shortage of labor. "We had only master masons working—men who might have otherwise been laid off, and many men came in to help meet the deadline," Pastor Steele wrote.

Financing of the project proved no problem. Offer of a BAM loan was turned down, commercial loans were not needed, no fund raising canvass was conducted. The congregation had $40,000 in investments, raised the balance in loans and offerings. A $17,000 parsonage was bought in the neighborhood for Hope's associate pastor, Frederick D. Jacobi. A third man, Hans Dumpy, was added to the staff to serve both the mother church and the extension adequately.

"OUR HOPE," says Pastor Steele, "is to work out a plan of action between the two units in this multiple parish which will give us a shared budget, a shared ministry of our pastors, and a shared program of activity. The ultimate goal of the extension will be to grow until it can become a self-supporting congregation."

It's a fair guess that when that happens, Hope Church, Detroit, will be looking for some other venture in faith to keep it from becoming static.

**Camp development committee is in session. Chairman Russell Olson has the floor**

# Youth Program Planned for Autumn and Winter

By ALFRED J. BEIL

DES MOINES—Priority is being given to youth work in the synod, beginning with the summer camp period and extending through the fall and winter months.

Camp for a maximum 300 boys and girls will be held at Walther League Camp, West Okoboji Lake, Aug. 18 to 24, with the Rev. Richard Otten, of Dubuque, as director. By 1960 the synod will have its own camp at East Okoboji, on the 133-acre farm purchased last year. Development of the new property is already underway.

Co-operative youth programs embracing AELC and ULCA churches in Iowa have been arranged through February, 1959. These include the AELC Luther League convention, the ULCA August camp period, the Labor Day week-end convention, October youth rallies, a fall camp leadership workshop, the Thanksgiving church vocations conference, and the AELC winter camp.

FIRST CHURCH, Fairfield, dedicated a $26,800 parsonage on July 6. At the same time the Rev. Harold Kruger was installed as pastor.

Other pastors recently installed were the Rev. Cloy Miene, at St. Mark's Church, West Des Moines; the Rev. John Meyer, at Trinity Church, Estherville, and the Rev. Wayne Johnson, at Bethany, Iowa Falls.

## Dr. Fry Schedules Visit

DR. FRANKLIN CLARK FRY, ULCA president, will address synod leaders and others at a joint conference rally Nov. 4 at Cedar Rapids. At the same time First Church, Cedar Rapids, will celebrate its 90th anniversary and dedicate a $450,000 church building.

Dr. Clarence Stoughton, president of Wittenberg University, will speak at the Nov. 2 dedication service. The Rev. Richard W. Powell, Ohio Synod's director of Christian education, will speak to the joint conference on the synod's camp program.

ILLINOIS

# Chicago Area Lutherans Hold Farm-City Retreat

By JOHN E. COOPERRIDER

CHICAGO—A "Farm-City Retreat" for Lutherans was held at Long Lake Camp late in June. Object was to develop among the leaders a mutual understanding of common problems, and to help them realize the church is not divided into rural and urban segments.

The meeting was sponsored jointly by the Lutheran Council of Greater Chicago and the Church in Town and Country department of the National Lutheran Council's division of American Missions.

Speakers included Dr. E. W. Mueller, secretary of the NLC department; Dr. Paul Bierstedt, central regional secretary of the NLC Division of College and University Work; Arthur Christensen, executive director of Parish Conservation, ELC, and Dr. Joseph Ackermann, managing director of the Farm Foundation.

## Ridge Church Starts Building

RIDGE CHURCH, Chicago, broke ground June 29 for a $150,000 addition to its building erected in 1948. The new three-story section will add 9,000 feet of floor space, with additional seating capacity for the present nave. It will provide a new kitchen, a church office and pastor's study, a nursery, rest rooms, recreation room and stage, and classrooms.

The Rev. Paul E. Erickson, synod secretary for parish education, and a former pastor of the congregation, was the speaker. Present pastor is the Rev. Donald W. Stoughton.

MESSIAH CHURCH, Rockford, dedicated its new $70,000 parish education unit on June 22. Synod President A. Howard Weeg spoke.

ST. JAMES' CHURCH, Chicago, dedicated its new church, the former edifice of Golgotha Church (Augustana). The Rev. Eldred H. Trede, secretary-elect of the Illinois Synod, spoke. The Rev. Robbin W. Skyles is pastor.

THE REV. J. SCHONBERG SETZER was ordained at Mizpah Church, St. Louis, Mo., June 8, and will become pastor of Union Church, Salisbury, N. C. His father, the Rev. Roy B. Setzer, is pastor of Mizpah Church.

FIRST CHURCH, Murphysboro, completed extensive remodeling and decoration.

## White, Negro Congregations Swap Their Churches, Even Up

PEORIA, ILL.—White and Negro congregations exchanged buildings here on July 6 in what was described as a new departure in inner-city church development.

About 800 members of the Morning Star Baptist Church marched from their old building to their new home, formerly Calvary Presbyterian Church, four blocks away. They took their church name with them.

A week later Calvary mission was started by Arcadia Presbyterian Church in the former Morning Star church. Calvary and Arcadia had merged last March.

The trade of buildings was an even swap. Morning Star Baptist congregation had been growing rapidly. Calvary Presbyterian membership was dwindling. Now with a mission in the same neighborhood, it is hoped a new Presbyterian congregation will be developed.

## ULCA Delegates Named

ILLINOIS SYNOD delegates to the ULCA convention at Dayton are:

Clergyman—Robert J. Schenck, Richard L. Peterman, J. Stephen Bremer, Ernest E. Habig, George H. J. Aigner, George W. Wolf, O. Garfield Beckstrand II, Clarence Warfel, Alfred H. Stone, Edward J. Blenker, Frank L. Kirchner, William A. Hover, A. Howard Weeg.

Laymen—Glenn W. Schmidt, Erwin H. List, Everett Mitchell, Walter Schimmel, Mrs. Edith Spaid, Frank J. Lavezzi, Jasper Berhenke, George McDonald, Ralph Hay, Ed Ross, Vernon V. Keck, Kent Wattleworth, Edgar F. Neas.

MINNESOTA

## *Augustana Minister Accepts Position as Campus Pastor*

MINNEAPOLIS—Dr. George F. Hall will become campus pastor at the University of Minnesota Sept. 1. The Augustana clergyman had been senior pastor of Arlington Hills Church in St. Paul since 1956, but has devoted most of his 24 years in the ministry to teaching in church colleges — Bethany College in Lindsborg, Kan., and Gustavus Adolphus College in St. Peter, Minn.

He is a graduate of Augustana College and Seminary, earned a Ph.D. from the University of Chicago's Divinity School in 1935, pursued further studies at Union Theological Seminary and Columbia University in New York. He served the former commission on younger churches and orphaned missions of the National Lutheran Council as educational director in Tanganyika and as secretary in the United States.

As the University of Minnesota's campus pastor, Dr. Hall succeeds the Rev. David Preus who accepted the call to a Minneapolis parish in June. He will serve some 7,000 Lutheran students under the call issued to him by the Lutheran Student Foundation of Minnesota and the NLC's division of college and university work.

Augustana's Dr. George F. Hall
*New man on campus*

The Lutheran Student Foundation has adopted a $114,000 budget for this year to conduct a state-wide program of ministry to students on the University of Minnesota's campuses at Minneapolis, St. Paul, and the Duluth branch.

Executive director of the foundation is Osgood Magnuson, an ELC layman. President is Dr. Paul Luther Wetzler (ULC).

INDIANA

## *Ft. Wayne Congregation Erecting House Chapel*

By WILLIAM L. PIFER

INDIANAPOLIS—Ground was broken for a house chapel by St. Matthew's Church on its four-acre site in northwestern Fort Wayne. Completion of the $35,000 building is expected by Sept. 3.

For five years the young congregation has worshiped in the Wells Street Theatre. The Rev. Allen T. Wallace is the pastor.

"LIVE IT UP—FOR THE LORD" was the theme of the annual Luther League Thrasher last month at Camp Lutherwald, Howe, Ind. Miss Gabriele Saenger, counselor to Lutheran students at Purdue University, led discussion sessions.

The state convention will be held Oct. 24-25 at Trinity English Church, Fort Wayne.

THE REV. RAYMOND A. NELSEN was ordained and installed as pastor of Calvary Church, Cromwell.

THE REV. JOHN G. FRANK, developer of Messiah Church, northeast Fort Wayne, has accepted a call as the new congregation's first pastor.

THE REV. GEORGE W. SCHUETTE resigned from Bethany Church, South Bend, to accept a call to St. Mark's Church, Auburn, effective Aug. 31.

# First Setting of Liturgy Holds Eight to One Edge

By CHARLES A. PULS

MADISON—In a survey of Northwest Synod pastors, answered by one-half of those queried, the first setting of the liturgy was favored 8 to 1. The survey was conducted by the council of Trinity Church, Appleton.

It showed that 28 congregations have decided on setting 1; two on setting 2, and that while no decision has been made in 31 parishes, the probability is that 29 will use the first setting.

A number of pastors expressed their intention to start with the first setting, then learn the second, and eventually decide on the one preferred by their congregation.

The new hymnal, according to the survey, is now being used in 22 parishes, while another 28 will begin its use this fall.

## Next Sons For Ministry in 1960

OF 170 boys who attended the "Sons for the Ministry" retreat held recently at Pine Lake, 103 returned questionnaires prepared by Parish Education Director Clarence B. Lund.

Fifteen indicated a definite call to the ministry; 41 a possible call; 27 an inclination only, nine expressed no inclination.

The next "Sons for the Ministry" retreat will be held in 1960. Plans are being made for using the 1959 retreat to stimulate girls to consider full-time work in the church.

## Student Work Threatened

STRAINED RELATIONS between the Lutheran Church—Missouri Synod and the Wisconsin Synod threatened to disrupt the joint student work of the denominations at the University of Wisconsin.

Delegates to the convention of the south Wisconsin district of the Missouri Synod declined an offer from the Wisconsin Synod to take over the student center at the University and "begged" the Wisconsin Synod to continue joint operation. In case of a refusal, the Missouri Synod would like to buy the property.

## Missions Face Problems

YOUNG UNHOUSED MISSIONS face problems many established congregations have never experienced. St. Mark's Church was organized in February in Neenah. It called the Rev. Charles Luhn as its first pastor. It bought a parsonage.

The congregation is meeting in a rented store building.

Recently, the State Industrial Commission notified the owner that if the congregation proposes to continue holding services there, the building must be remodeled to fit the state code. Because of the added expense, the owner was not willing to conform, and the congregation was served notice to vacate.

Advised by the Board of American Missions to initiate an all-out fund-raising drive on a 12-month basis, the young mission has swung into action in the hope of securing sufficient funds to erect at once a modest part of the first unit.

The resolute action mellowed the Industrial Commission which granted a 60-day extension to the owner, who agreed to let the congregation continue to use the building.

PASTOR R. W. GROTH, West Bend, has been called by the synodical executive committee as mission developer, and will begin work at Tuckaway, Milwaukee, Aug. 1.

LUTHER MEMORIAL, Madison, broke ground July 6 for its new religious education wing. Cost of the building, along with other alterations, will be $280,000.

ROBERT BARTSCH, former mission developer, was installed June 8 as pastor of Redemption Church, Milwaukee. John E. Peterson, former chaplain in Japan, began work as pastor of Our Saviour's, Appleton, June 18.

# Youths Overtax Manitoba and Alberta Camp Facilities

By E. G. GOOS

WINNIPEG, MAN.—Junior and intermediate campers filled Brereton Lake Camp, Manitoba, to overflowing in July. Cabin accomodations are limited to 45, but 50 were registered for each of the camping periods. A tent was pitched to house the overflow.

Only a dozen came for the senior Luther Leaguers' camp at Mulhurst Bible Camp, in Alberta, in the last week of June. But 94 juniors overcrowded the cabins in the following week.

At Brereton Lake a Luther League work camp in mid-June had painted the cabins and laid floor tiles in the kitchen. At Mulhurst, electric power was installed and a deep well was drilled.

Luther Leaguers planned a retreat at Brereton Lake over the civic holiday week-end, Aug. 3-4. United Lutheran Church Men take over the Mulhurst camp the same week-end for a family retreat.

## St. Peter's Expands Program

ST. PETER'S CHURCH, Winnipeg, is expanding its program. A full-time parish worker, Miss Ingeborg Peters, and a full-time secretary, Miss Lily Kuhn, have been engaged. Miss Kuhn is serving under the AIDS program of the Board of Deaconess Work.

So far this year 70 persons have been confirmed, 51 of them at Pentecost. A special Lutheran World Relief drive for powdered milk netted $400 in the congregation.

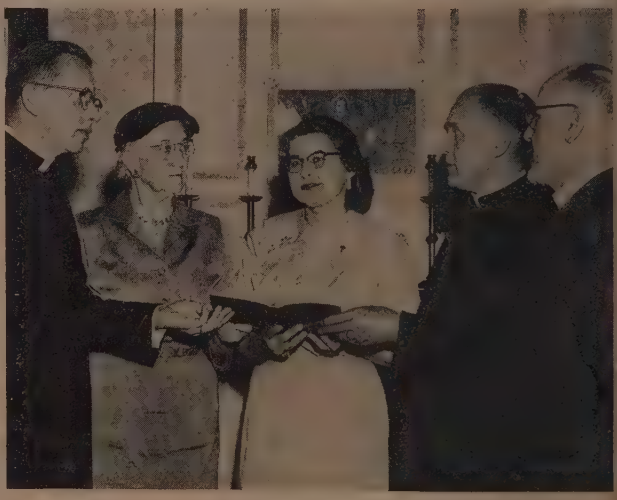
Pastor Wolfgang Duwe, of Oldenburg, Germany, has been serving as associate pastor since April 1, and will continue until September when he is to serve a rural parish for several months. His study tour was arranged through the Canadian Lutheran Council. He returns to Germany early in 1959.

(Continued on page 48)

## Member of Alberta Conference Assigned to Malayan Field

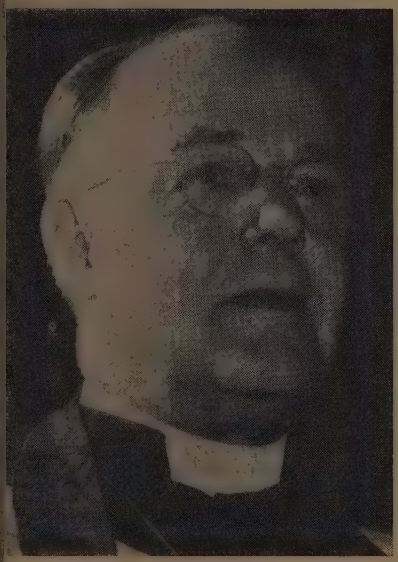
MISS DORIS SCHULTZ was commissioned as a missionary nurse at a special service in St. Stephen's Church, Hay Lakes, Alta. She will go to Malaya for a four-year term.

Guest speaker was the Rev. J. Frederick Neudoerffer, candidate secretary of the Board of Foreign Missions. Miss Schultz was presented for commissioning by Miss Frances Dysinger, of the United Lutheran Church Women staff. Also taking part in the service was the Rev. Frederick W. Lenz, of Edmonton.



*With Miss Schultz (center) are Secretary Neudoerffer, Miss Dysinger, Conference President Lenz, Pastor Alvin G. Querengesser*

## DAYTON COMES INTO VIEW



Augustana President Oscar A. Benson
*First speaker at ULC convention*

## Benson to Preach at Communion

FIRST SPEAKER United Lutheran delegates to the biennial church convention will hear in Dayton will be the president of Augustana Lutheran Church, Dr. Oscar A. Benson. He will preach at the communion service opening the 21st ULC convention on Oct. 8.

The fact that the opening sermon, usually reached by the president of the United Lutheran Church, would be delivered by the head of the Augustana body pointed toward the future. The 360,000-member Augustana Church is one of three involved in merger negotiations with the United Lutheran Church.

The communion service, to be conducted by ULC Secretary F. Eppling Reinartz, will be held at convention hall, the Montgomery County Memorial Building. Eight synod presidents will assist. Wittenberg College's choir will sing, and the Rev. L. David Miller, Jr., head of Wittenberg's School of Music, will be the organist.

Dr. Benson, Augustana's president since 1951, is a former president of the National Lutheran Council. He heads Augustana's commission on ecumenical relations in the joint commission on Lutheran unity.

## Summer School Does Well

LAKESIDE Lutheran Summer School was a success in more than one way. It had an attendance of over 835 Ohio Synod members, gave opportunity to study the Bible, the social mission work of the church, kept children busy and alert (a celebration of Christmas in July was one unusual feature of the children's school), helped train primary teachers in a laboratory school, and provided the setting for meetings of the synod's executive and Christian education boards.

Dean was Dr. John Kindsvatter; chaplain, Dr. Paul Luther Graf. Participants in the program were Dr. Henry Whiting, Miss Nona Diehl, ULCW executive secretary, Mrs. Ralph Kreider and Pastor Willard Borchers.

## Lorain Church to Relocate

FIRST CHURCH, Lorain, will build a new church on a 12-acre site in the southwest part of the city. The congregation, organized in 1903, with 23 charter members, has grown to a strength of 1,287 baptized, 788 communing members. The new building plans represent the third construction project of the church.

First Church is served by Pastor Harry L. Snyder, who has been in Lorain since 1952, and by Associate Pastor R. Paul Stroup who began his service to the congregation in 1957. The ministers are classmates. They graduated together from Hamma Divinity School in 1952.

ST. JOHN'S CHURCH, Ohio City, celebrated its 100th anniversary June 22. The Rev. Paul Weihl, a former pastor of the congregation, preached. New hymnals were dedicated.

St. John's is presently without a pastor.

**PENNSYLVANIA**

# *Churches Quiz Candidates On Aid to Parochial Schools*

By LUTHER E. FACKLER

PITTSBURGH—The Council of Churches has polled all local candidates for state and federal offices on their attitude toward public aid for parochial schools. Letters were sent to nominees for state assembly, Congress and the governorship.

Many Protestant churches, the letter said, are "troubled by the apparent lack of conviction on the part of one major faith group in this nation regarding separation of church and state. It is fair to say that the Protestant communions which operate parochial schools do so because of strong convictions and do not want or expect aid of any kind from the state or federal government."

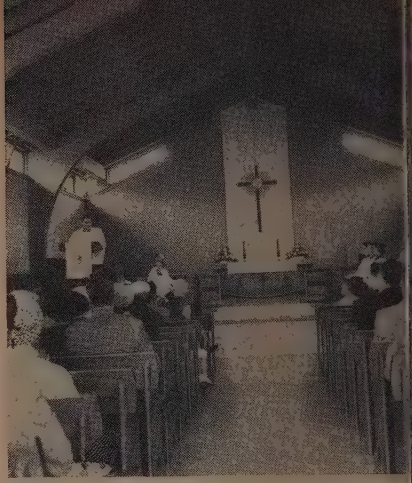
## Theology for Laymen

PROTESTANT LAYMEN will get an opportunity this fall to study basic Christian theology in application to everyday living problems. The Pittsburgh Council of Churches has arranged with the Pittsburgh-Xenia Seminary to conduct a series of courses for about a ten-week period.

NINTH ANNUAL Laymen's Retreat will be held at Thiel College, Greenville, Nov. 28-30. Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions, will give three talks dealing with religious, economic and political problems. The Rev. James A. Scherer, dean of the School of Missions, Chicago Seminary, will also speak.

THIEL COLLEGE will have a full-time chaplain beginning in September. The Rev. Boyd Gibson, of Memphis, Tenn., has accepted the call. He has served pastorates in Louisville and Memphis, and from 1952 to 1954 was assistant at the Lutheran Student Foundation in Chicago.

ERIE COUNTY churches joined for the fifth year in a special ministry to some 600 Spanish speaking agricultural workers. When the migrants arrive they are met by the chaplain, Dr. Eusebio Rodriquez, formerly of Argentina.



Prince of Peace Church in Pleasant Hills
*First quarters for young mission*

ATTENDANCE HAS GROWN substantially at Prince of Peace Church, Pleasant Hills, since occupation of its new first unit building last December. The $90,000 building (see photo) was designed by Architect Harold E. Wagoner of Philadelphia.

Prince of Peace congregation is four years old, and now has 201 confirmed members 361 baptized. Pastor is Thomas L. Guinn

## Operation Music

People around the world are singing songs of praise to Jesus because of a dedicated group of Pittsburgh district Christian workers. In Japan, the Belgian Congo, and now in India, missionaries of various denominations are reaching people through the aid of portable organs.

"Operation Music for Missions" was conceived only a few months ago by a group of twelve persons, since then increased to more than 200 supporters. The project is to raise funds to send portable organs abroad to missionaries of all denominations. Light in weight so they can be carried by native field workers, the organs attract converts through the universal language of music.

Sister Betty Ruth Amstutz
*A desk in Harrisburg*

## Inner Missions Secretary Takes Office in Harrisburg

HARRISBURG—Late last month, Sister Betty Ruth Amstutz said good-bye to the Philadelphia Settlement House whose staff she had headed since 1951. On Aug. 1 she assumed a new position—secretary for inner missions of the Central Pennsylvania Synod.

Ahead of her is a challenging assignment: to relate the philosophy of social work that oriented the operations of the Settlement House to the synodical and conference inner mission agencies and institutions. She will work closely with members of boards and staff of the seven conference inner mission agencies of the synod, explore the needs for service to children, and help train and recruit people for inner mission work.

None of these tasks are new to Sister Betty. Indiana born, she is a graduate of Wittenberg College and the Baltimore Deaconess Training School, obtained a master's degree from the Bryn Mawr School of Social Work. In addition to the Frankford Settlement House in Philadelphia, she worked at the Topton Lutheran Home (for children) and for Lutheran Community Services in Saginaw, Mich. She headed the Lutheran Social Missions Society of Philadelphia since 1954.

## York Home for Aged Bonds Yield Half-Million Quickly

By PAUL LEVI FOULK

YORK—An overwhelming response brought more than half a million dollars within a few weeks for the new Lutheran Home for the Aged. Church members from every part of the York Conference subscribed generously to the bond issue offered by the building committee.

An auxiliary for the new institution is being organized, with a goal of 10,000 members. Mrs. Howard O. Walker is general chairman. Mrs. Thomas P. Heath, new secretary of the Lutheran Welfare Service Board, is serving as temporary secretary.

The home to accommodate 45 elderly guests is expected to be completed in September. Cornerstone was laid April 20.

### Hanover Church Relocated

ST. MARK'S CHURCH, Hanover, organized during the Civil War, has moved from downtown to the northern suburbs. Pastor Edgar D. Ziegler conducted the first service July 13 in the completed Sunday school section of the building. The sanctuary will be occupied this fall.

Total cost of the new church will be about $600,000, including a new parsonage nearby. The old church buildings, one block from Hanover's center square, were sold and are being razed to make way for a gas station and parking lot.

CHRIST CHURCH, Spry, has completed its new $120,000 sanctuary. The Rev. Maynard S. Barnhart, Jr., is the pastor.

### Deaconess Consecrated

BARBARA ANN SCHUBAUER was consecrated as a deaconess at services in St. Paul's Church, York. Dr. C. Donald Heft, of Oaklyn, N. J., a member of the Board of Deaconess Work, preached the sermon and conducted the service of consecration. He was assisted by the Rev. George E. Whetstone, director of social missions of the Central

**PA.: YORK . . .**

Pennsylvania Synod, and Sister Anna Ebert, director of the Philadelphia Motherhouse.

Sister Barbara will continue her studies at Temple University, Philadelphia, and will be assigned to duties this fall.

ST. PAUL'S CHURCH, Hanover, is making improvements to its Sunday school at an estimated cost of $30,000.

FOREIGN MISSION workshops will be held Sept. 22 in St. Matthew's Church, York, and Sept. 23 in St. Matthew's Church, Hanover.

LEADERSHIP TRAINING schools will be held in York and Hanover Sept. 22-27. Final plans will be made by the conference committee on Christian Education at a meeting in York Sept. 16.

THE REV. JAMES R. NACE, of Jacobus, has been elected president of the Lutheran Ministerial Association of York County. The Rev. Morris G. Zumbrun, of Dallastown, vice-president, and the Rev. Robert E. Nal of Shiloh, is secretary-treasurer.

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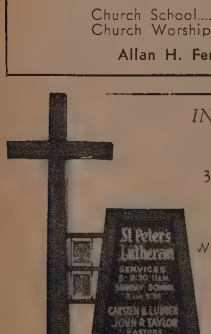


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# Leaders' School Attracts Big Crowd to Gettysburg

By JEANNE W. WEBER

GETTYSBURG — Central Penn Synodical Assembly on the Gettysburg College campus drew the largest attendance in its seven-year history this summer. There were 339 church workers enrolled in the leadership training school, held July 6 to 12.

Congregational Day sessions on July 7 were attended by 416 laymen and pastors, a record for this feature started five years ago. Ira C. Sassaman, synodical director of Christian education, headed the school.

CARLISLE AREA churches will have a leadership training school (Sept. 28-Oct. 2) under the sponsorship of the West Penn Conference committee of Christian education. Pastor Verle Schumacher is chairman.

Six courses will be offered in nightly two-hour sessions in First Church, Carlisle. The titles are "How to Read and Study the Bible," "The Children We Teach," "Worship," "Objectives in Christian Education," "Introduction to Teaching," and "Lutheran Confessions."

SEMI-ANNUAL MEETING of the conference children's secretaries of Central Penn Synod was held July 9 at Gettysburg College, under direction of Miss Evelyn Emig, of Spring Grove, synodical children's work secretary. Theme to be stressed this fall and winter is "Relation of Church and Home."

## Inner Mission Board Meets

AN $11,150 BUDGET for 1959 was adopted at the annual meeting of the board of control of the West Penn Conference Lutheran Inner Mission, held in St. Paul's Church, Carlisle.

Five new directors were elected. They are the Rev. Reide Bingaman, of Lemasters; Roger Steck, of Carlisle; Ralph Drexler, o

Newville; John Pretz, of Mechanicsburg, and Maurice Feiser, of East Berlin.

Pastor G. Martin Ruoss, of Mechanicsburg, was re-elected president of the board of control, and Pastor E. P. Truchses, of Carlisle, was re-elected president of the board of directors.

Mrs. Henry T. Bream, executive director and case worker, reported 82 case referrals to the inner mission in the past year. She said the volunteer chaplaincy program, initiated in July 1957, has been conducting services in 28 institutions. In the 11-month period the chaplains made 1,209 calls.


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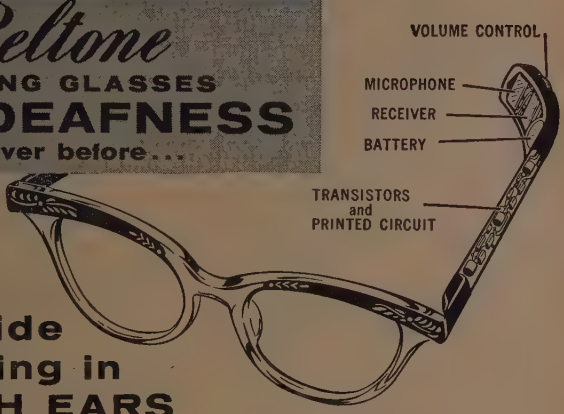


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## MARYLAND . . .

(Continued from page 35)

Trinity, North Bethesda, was permitted us of the Baptist church.

The North Bethesda mission, organized i December, 1956, is still worshiping in public school but has purchased a four-acr building site in the Lux Manor development A building fund drive is in progress.

GROUNDBREAKING SERVICES for a ne $185,000 educational building were held a Ascension Church, Baltimore, Dr. Oscar W Carlson, pastor, on July 13. Director c parish education and youth work, the Rev Roland A. Ries, spoke.

THE REV. RICHARD L. TRUDO was installe July 6 as assistant pastor of Salem Church Catonsville. The service was conducted b Synod President J. Frank Fife.

## WESTERN CANADA . . .

(Continued from page 42)

ST. JOHN'S (ULC) CHURCH, Rosenfeld and Church of the Cross (ALC), Morris are joining hands in a federated parish Pastor John F. Kunkel of Rosenfeld wi serve the two congregations, with services a 9 AM in Morris and 11 AM in Rosenfeld Services will alternate in English and Germa at each church. The towns are 21 mile apart.

MANITOBA CONFERENCE pastors gathere at Emerson on July 7 to welcome Pastor an Mrs. Paul Klatt. Graduated from Saskatoo Seminary, Pastor Klatt had been ordaine June 29 at his home church, Trinity, in Esk Sask., and went directly to Immanuel Churc in Emerson.

ST. JOHN'S CHURCH, Winnipeg, is replacin its church with a new sanctuary.

## —CHANGES OF PASTORATE—

GEORGIA-ALABAMA

EPTING, EUGENE, JR. From St. Paul's Church Mt. Pleasant, S. C. To Doraville-Chamble area, Atlanta, mission developer.

SPAID, J. EARL. From Cross of Glory Church

Detroit. To Bethany Church, Louisville, Ky.

TUCKE, CLARENCE H. From Transfiguration Church, Cayce, S. C. To St. Paul's Church, Decatur, Ga.

NEW YORK AND NEW ENGLAND

ELKONEN, FRANK A. From Carol City, Fla., mission developer. To Littletown, N. H., mission developer.

NORTH CAROLINA

YERLY, FRANK E. From St. Martin's Church, Maiden, N. C. To Anna Maria Islands, Florida, mission developer.

NORTHWEST

LKSNIS, TALLY. From Mt. Hebron and Union churches, Leesville, S. C. To Emmanuel Church, Menominee, Mich.

ETERSON, JOHN E. From U.S. Army, chaplain. To Our Saviour's Church, Appleton, Wis.

PACIFIC

OOVERT, HARVEY. From Resurrection Church, Juneau, Alaska. To Zion Church, Medford, Ore.

## DECEASED

DR. CLARENCE E. KEISER, 73, an authority on Semitic languages and a supply astor at Salem Union Church, Shalters, Pa., ied July 21 at Lyons, Pa.

A native of Lyons, Dr. Keiser was a graduate of Muhlenberg College and Philadelhia Seminary. He received a Master of rts degree from the University of Pennsylania and a Doctor of Philosophy degree rom Yale University.

Dr. Keiser was the author of four books n Babylonian texts and wrote many articles n Semitic and archaeological subjects. He erved on the staff of Yale University Babyonian Collection and taught at Smith Colege.

He is survived by his widow, the former va M. Heilman, and two sons, Dr. William eiser, Dayton, Ohio, and Russell, Kutzown, Pa.

Funeral services were conducted July 24 t Salem Church by the Rev. Daniel F. Newhart and the Rev. Charles T. Herman.


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# In conclusion

THE TROUBLE with the Middle East is people. There are more than the poor desert land will support. That's true clear across North Africa, and especially in Algeria, which has about four times as many people as its thin farming land will feed decently.

Western medicine has helped reduce the death rate, and population zooms upward. Most of these people are ignorant, as well as poor. They cannot read, but listen to the radio. Receivers are put around in public places so they can hear the endless broadcasts from Cairo.

The people have learned that citizens of such countries as the U.S. and Britain have much more to eat than they have. Arabs are poor because they have been kept in subjection by the western nations, they are told. They must secure complete independence.

Nasser is the man who has exploited these deep frustrations, and roused the Arabs to fever-pitch with his call for revolt. Like the late Joseph McCarthy, he doesn't try to talk sense. He appeals to irrational fears, building himself up as a great leader. He must win one victory after another, or the people will sober up enough to realize that he has not actually improved their situation at all.

WESTERN NATIONS have not paid much serious attention to the real problems of the Middle East. The U.S. has offered to help with irrigation plans along the borders of Israel, and once promised Egypt help in building the big Aswam Dam for irrigation and electric power. But mostly the western nations merely want to buy Middle East oil and make sure of safe passage of ships through the Suez Canal.

The oil is the only great economic a set of the Arab states. Western natio get four million barrels of oil a day fro the Middle East, and pay well over billion dollars a year for it. Most of th money goes to a few people, making the fabulously rich. Nasser has not yet g control of much of the oil wealth. Th rebellion in Iraq has put some of it with his grasp, but the new Iraqi leaders ar likely to be cautious about turning them selves and their $200 million a year o income over to Nasser.

The U.S. has given considerable tech nical assistance funds to Middle Easter countries (more than half of it to Isra and Iran). But this has been to wi friends in the cold war against Russia The Russians have responded by begi ning to outbid the U.S. in offers of ai

THERE ISN'T any way the problems o the Middle East can be quickly solve They shouldn't be mixed in with the col war, although they have, because the U.S found it necessary to plant air force base through the Middle East as a defense zon against Russia.

The Arab problems being flaunted i the headlines this summer may teach u a few things. 1) Extreme poverty an where in the world is our problem too It can't be solved merely by shoveling i dollars. We have to stand ready to sup ply engineers, equipment, investmen wherever people are in a mood to us such assistance.

2) We have to be ready to respect th neutrality of nations that don't want to b involved in the cold war. Maybe in th long run they can't stay out, but the have to find that out for themselves.

It takes wisdom, patience, and love t be rich people in such a time as thi among a world full of extremely poo people.

—ELSON RUFF

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### monthly pictures in color

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|---|---|---|
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| April | Hastening to the Tomb | Burnand |
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